JEWELS & PEARLS IN THE HISTORY OF THE JALĀLĪS

A Translation of Sayyid M. H. Jalālī's
Jawāhir al-la'ālī fī silsilat Āl al-Jalālī



By:
Ali J. Hussain

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Cover image is a calligraphed ḥadīth of the Prophet ﷺ:
"Ḥusayn is from me and I am from Ḥusayn."
Narrated by Aḥmad ibn Ḥanbal and many others.

DEDICATION

For ʿAlyāʾ & Amīr

because, before you can know where you are going,
first you must know where you are from.

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Over 40 Generations of Migration

TRANSLATOR'S INTRODUCTION

This is an English translation and edition of Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī's *Jawāhir al-la'ālī fī silsilat Āl al-Jalālī* (Chicago: Open School, 2001). The Sayyid was a prolific scholar. The study of *nasab* (genealogy) was one of his many professional interests. More than that, it was also a subject in which he was deeply interested personally. He composed several works on the subject, including *Āl al-Jalālī fī al-'Irāq: mulāḥaẓāt ḥawl tarājim maṭbū'ah* (The Jalālī Family in Iraq: Observations on Published Biographies; Chicago: The Open School, n.d.), and *The Jalālī Sayyids in Kashmīr* (Chicago: The Open School, 1423/2003). While those works focus on the 'Irāqī branch and the Kashmīrī branch of the Jalālī family, respectively, *Jawāhir al-la'ālī* was intended to trace the branches of the tree down to its roots. Moreover, it capture's the Sayyid's own personal lineage and represents an expression of his individual identity as it connects in one direction to the generations before him and in the other direction to the generations after him.

This English edition is more than simply a translation of the original. I have attempted to translate not only the words of the text that the author composed in Arabic decades ago, but also to translate the spirit of his intended project into a modern English edition. In that vein, I have made some changes to the structure of the original to reflect my understanding of the author's intentions. One major structural change is a focus on generations. The entries in the original are numbered according to individuals. Except in his own generation, in which he includes his brothers and their mother, the author focuses on only one person per generation. I have organized the entries instead by generations removed from the Messenger of God. Thus, Fāṭimah and 'Alī represent the first generation after the Prophet, Ḥasan and Ḥusayn represent the second generation after Muḥammad, etc. This structural change is most apparent in the beginning of the genealogy (Fāṭimah and 'Alī, Ḥasan and Ḥusayn) and at the end, in the generations of the author's parents, the generation of the author and his brothers, and the generation of his children. In the original, the section on the author's father is dedicated solely to him. The author includes his mother in the section on himself and his brothers. In keeping with my generational approach, I moved the relevant information to the previous generation

so that the authors' mother and father are both in the same section. Similarly, even though Fāṭimah and Ḥusayn are the ancestors in the Jalālī genealogical tree traced back to Muḥammad, I include Fāṭimah's husband, ʿAlī, in her generation, and I include Ḥusayn's brother, Ḥasan, in his generation. These and other closely related figures who are not directly in the Jalālī genealogical chain are mentioned parenthetically. Such an arrangement provides the reader with a broader understanding of the history of the Jalālī family's origins while maintaining the project's focus on the lineage of Jalālī sayyids.

The biographical entries in the original Arabic book begin with the fourth generation after Muḥammad (Ḥusayn al-Aṣghar). The Arabic original was clearly intended for an Arabic-reading audience already familiar with books detailing biographies of the major historical figures in the earliest generations. It is therefore no surprise that the author did not include biographies of Muḥammad or any of the first three generations. But this English edition is intended for a very different audience, one which may not be as familiar with the biographies of these remarkable individuals. In fact, since Muḥammad's own lineage and the history of his hometown of Makkah are traced directly to Abraham, I decided to begin the genealogy with an entry for Abraham, the ultimate ancestor of all the descendants of Muḥammad. It is for these reasons that I begin the story with Abraham, then add Muḥammad, then connect the missing generations (Fāṭimah and ʿAlī, Ḥasan and Ḥusayn, and ʿAlī ibn al-Ḥusayn, Zayn al-ʿĀbidin). The Abraham section is taken from my *Prayers of the Prophets: A Selection of Qur'ānic Verses* (Chicago: SJL Press, 2024) and modified for my purposes here. The Muḥammad section is excerpted from a draft of my forthcoming biography of the Prophet. The sections on the first generation after Muḥammad (on Fāṭimah and ʿAlī) and the second generation (on Ḥusayn and Ḥasan) are excerpted from my *The Story of Islam* (Chicago: SJL Press, 2025).

This English edition includes some minor stylistic changes, as well as some formating changes. For example, single-sentence paragraphs in the original Arabic are often combined to form structured English paragraphs. There are some exceptions when it was deemed more appropriate to leave them as is. Section breaks have been modified to conform with the new structure of the whole. Aside from correcting some obvious typographical errors in the original Arabic, my translation approach was very conservative. My editorial insertions are [in brackets]

so as to be distinguished from the author's words. Reference style is inconsistent in the original, where most citations are integrated within the main text, sometimes parenthetically. These have been maintained as in the original. For consistency, the author's occasional footnotes have have been transferred to the main text. All footnotes in this English edition are mine. Romanization follows the Library of Congress standard. Maps and images were added when available and where deemed to be helpful to the reader.

My thanks to Sayyid Muḥammad Jawād al-Jalālī for reviewing and updating the original Arabic text to the best of his abilities, including suggestions for the English edition. Among them was an updated and more comprehensive listing of the author's published works. The author was a prolific writer and editor. Though still incomplete and only a fraction of the entire corpus, this new listing of his works provides the reader with a better idea of his literary production in the decades between his publication of this book (2002/1422) and his passing (2020/1442). My thanks to Sayyid Qāsim al-Jalālī for help identifying unknown individuals in the family photographs. My thanks to all other Jalālīs from whom additional information was requested; it was incorporated whenever provided. Information on the children of the author's brothers has been updated where necessary. While the Jalālī line continues with numerous descendants from the author's generation, this volume is intended to trace the lineage of the Jalālīs in America. As such, the generation after the author lists only the author's children, without expanding the genealogical tree of all the author's siblings into later generations. As most of them are also scholars and researchers, it is my hope that they continue the work of their brother and uncle by documenting their own branches of the Jalālī family and preserving their own personal family histories in the genealogical record.

The author mentions in his introduction his hope that future generations with the interest and the ability to do so would continue the task of investigating missing details and adding their findings to updated and improved versions of this project. I hope this English edition serves as a small step in that direction. Praise for anything commendable in this small volume belongs to my teachers and to their teachers before them. The responsibility for any flaws found herein is no one's but my own.

I pray that this small contribution honors the past generations who sacrificed so much for us all. They risked, and sometimes even gave their

lives to preserve and protect the Truth, while asking nothing in return except love for the family of the Messenger of God.

﴿ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ ﴾

"Say: I do not ask of you any reward for it
except that you love my family."
(Q, al-Shūrá, 42:23)

Ali J. Hussain
Chicago, 1447/2025

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AUTHOR'S INTRODUCTION

In the name of God, the Most Gracious the Most Merciful.

Praise be to God, Lord of the worlds, and blessings and peace be upon Muḥammad and his pure family.

(And furthermore:)

When I found that the genealogical record preserved by the family was devoid of biographical entries, I sought to obtain biographical information for those mentioned in the lineage from widely available sources. What lies before you is nothing more than excerpts from the biographies of those in the genealogical line, with references to their sources and some comments that may occur to my limited understanding. Perhaps this may serve as a step toward maintaining kinship ties with those who share with me a bond of lineage. Thorough investigation requires intensive effort, which cannot be accomplished by one hand alone. May someone who finds within himself the ability and competence mend the fracture.

My success is only through God; in Him I place my trust, and to Him I turn in repentance.

He who is needy of God,

Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī

May God grant him His benevolence.

Descendants of the Prophet Muḥammad

Sayyids (noble descendants of the Prophetﷺ) are, by virtue of their lineage, considered Arabs — even if they have become non-Arabic-speaking under the influence of their environment and surroundings. It was said: they are descended paternally from Hāshim ibn ʿAbd Manāf. The Prophet said, "Every connection and lineage shall be severed on the Day of Resurrection except my lineage and connection with me." Despite the fact that white is the general color of Islam and Muslims, the ʿAbbāsid Dynasty chose black. And the descendants of the Messenger of God ﷺ distinguished themselves with green as their color. The poet said:

"The insignia is a mark of the one not renowned
The *sharīf* (noble descendant) is enriched by green embroidery.
They made for the sons of the Messenger an emblem:
The light of prophethood in their noble faces."

The green emblem began in the governorship of al-Imām al-Riḍā in the year 201 AH, and after his death, Sayyids were divided into two groups. Some of them, the common folk, continued to adopt the green color, while some, learned scholars in particular, took to black as a symbol of the sacrifices made by the *Ahl al-Bayt* (the Prophetic Household) in the cause of Islam throughout history, beginning with the martyrdom of al-Ḥusayn at the Battle of Karbalāʾ. History preserves much on this matter, and Abū al-Faraj al-Iṣfahānī authored in the year 356 AH the book *Maqātil al-Ṭālibiyyīn* (The Murders of the Ṭālibids) dealing specifically with their sacrifices.

Concern for Lineage

It is human nature to record lineages and know genealogies, due to the implications this holds for bonds of kinship and familial ties. Naturally, the lineage of the Prophetﷺ's descendants requires greater precision, editing, and verification, due to what they have endured of

intense surveillance, severe persecution, and execution throughout history, so that those who remained might be distinguished from those who were killed, and those who settled in a homeland from those who moved from one country to another. This is what led some to author the book *Muntaqalah ilá Āl al-Bayt* (Transferred to the Prophet's Household). This is in addition to the immense honor of the noble Prophetic lineage and the religious obligations and social etiquette that follow from it. Therefore, it must be documented and accurately preserved, out of concern for confusion and misinformation. Thise who are descendants of that noble lineage should be compelled within themselves to uphold religious decorum and to embody the virtue of knowledge, piety, and righteousness; to spread goodness, to call to truth, and to support the oppressed, just as their pure forefathers did.

Others are obliged to honor them in a manner that reflects honoring the noble position of their grandfather, the Prophetﷺ. It is not permissible to honor one among them who does not respect the Prophetﷺ and prophethood; rather, such a person may even deserve punishment and legal retribution in this world if he transgresses the bounds of Islam. For kinship alone is of no benefit unless the sayyid (noble descendant) fulfills the duties of kinship, acts upon Islamic rulings, and upholds religious etiquette.

The Prophetﷺ said: "God admits to Paradise the one who obeys Him, even if he be an Ethiopian slave, and He admits to Hell the one who disobeys Him, even if he be a noble Qurashī lord." And Imām al-Riḍā said: "Looking upon the entire progeny of the Prophetﷺ is an act of worship—so long as they do not depart from his way and are not tainted by sins." And ʿAlī said:

"People, in terms of form, are equal,
Their pride is in clay and water;
If they take pride in their ancestry,
Their father is Ādam and their mother Ḥawwā' (Eve).
If they have nobility in their origin
True merit belongs only to the people of knowledge,
Guides twoards guidance for those seeking direction.
The ignorant are enemies of the people of knowledge.
A person's worth is what he excels in."

And since the active descendants of the Messenger of God ﷺ are exemplars, being most deserving of emulation, a multitude of scholars paid close attention to recording the noble Prophetic lineage and safeguarding it from corruption. Thus, by the ʿAbbāsid era, there were established *naqābāt* (hereditary registers) recorded and preserved. They were thoroughly documented by the scholar al-Sayyid Kammūnah in his manuscript *Mawārid al-itḥāf fī nuqabāʾ al-ashrāf* (Sources of Bestowal Regarding the Nobles' Registrars). The *nassābūn* (genealogists) were likewise dedicated to the thorough documentation of their lineages.

Such thorough documentation by the genealogists necessitates a study akin to that undertaken by al-Sayyid Kammūnah. Among the most renowned genealogists is al-Sayyid Jamāl al-Dīn Aḥmad ibn ʿAlī al-Ḥasan, known as Ibn ʿInabah, who died in the year 828 AH. His book is among the most famous works on genealogy, titled *ʿUmdat al-ṭālib fī ansāb Āl Abī Ṭālib* (The Mainstay of the Seeker in the Genealogies of the Family of Abū Ṭālib). It has been reprinted multiple times, the latest of which was in Najaf in the year 1380 AH. Two individuals in the later period endeavored in pursuit of this discipline, publishing what they had attained. They are to be duly acknowledged, even though their efforts did not continue. The first was al-Sayyid Ḥusayn Muḥammad al-Rifāʿī, an employee at Dār al-Kutub al-Miṣrīyah in Cairo in the year 1356 AH. He founded the *Rābiṭat al-ashrāf al-kubrā al-ʿālamiīyah* (The Grand Universal League of the [Descendants of the Prophet ﷺ]) in Cairo and published his book *al-Mushajjar al-kashshāf*, authored by the genealogist Muḥammad al-Ḥusaynī al-Najafī. The second was in Iṣfahān: al-Sayyid Muḥammad ʿAlī al-Rawḍānī, who declared his readiness to compile the genealogies of the ʿAlawīs. He compiled, authored, and published his book *J̌āmiʿ al-ansāb: al-juzʾ al-khāṣṣ bi-l-Mūsawīyīn* (The Compendium of Genealogies: The Section Specific to the Mūsawīs).

As a continuation of this same aim, I compiled our particular genealogical series in a book and entitled it *J̌awāhir al-laʾālī fī silsilat Āl al-J̌alālī* (The Jewels and Pearls in the Lineage of the Jalālīs). I organized it into two sections, seven chapters, and a conclusion. The first section is devoted to the clarification of epithets and patronymics, as well as the genealogical branches with their corresponding titles. The second section discusses the locations of the homelands and the places of migration, as well as their causes, beginning from Madīnah, the illuminated, to Karbalāʾ, the holy. It includes six chapters encompassing

thirty-five names, the number of fathers listed in the genealogical column, beginning from al-Ḥusayn al-Aṣghar to the Sayyid, my father — may God have mercy on him — distributed according to the locations of migration. At the end of each name, I mention the individual's progeny, and mention some of those whose lineage or biographical entries I came across. And since I was not able to thoroughly document all the information in every location, I hope that whoever finds in themselves the ability will undertake this task to research and document the missing data, provided that they distinguish their contributions with a sign that marks what they wrote apart from what I wrote, so that each person of merit is recognized for their merit while preserving the integrity of the original. As for the conclusion, it contains a clarification of the sources upon which I relied, as well as the documents and genealogical charts I was able to transcribe or reproduce.

What motivated me was not mere pride in lineage, for that, indeed, would be ignorance. How excellent is what has been said:

"They boast of their ancestry in ignorance—
Do you think they were created from silver?
Are not all people from a mother and father,
Or from copper, iron, or gold?
You see their virtue in their form—
But is it anything other than flesh, bone, and sinew?
True pride lies in sound judgment,
In noble character and refined manners."

What motivated me were two matters: 1) Knowledge of the conditions of those who came before, and accurate documentation of the genealogies of those who came after. 2) Seeking mercy for those who have passed away and maintaining kinship ties with those who remain.

I hope I have succeeded in the intended purpose, and God is the Grantor of success.

FAMILY NAMES

Epithets and patronymics in all families and clans usually emerge in reference to a person or a homeland from which that person migrated, and they continue in that family as a distinguishing marker, differentiating it from other families who may share the same name, title, or renown.

The households of this particular lineage from among the descendants of the Prophet Muḥammad ﷺ became well known in history by various epithets, among them: Banū al-Aʿraj, Banū al-Ashtar, Banū al-Mukhtār, and Banū Jalāl al-Dīn. They were also known by other variations, such as *al-Aʿrajī*, *al-Mukhtārī*, *al-Mukhtār Shāhī*, and *al-Jalālī*, as well as by reference to their homelands. These epithets encompass a range of sub-clans, tribes, and branches, which became renowned due to the exalted status and prominent leadership of the one to whom the lineage traces. Here is a brief overview of the above-mentioned examples:

Al-Aʿrajī:

This epithet refers to ʿUbayd Allāh al-Aʿraj, who died some time before the year 157 AH. He is the noble root of the genealogical tree, its flourishing branch, and the terminal point of the genealogies of the sub-tribes, clans, and households. Jamāl al-Dīn ibn ʿInabah (d. 828 AH) said: "He had a defect in one of his legs, hence he was called 'al-Aʿraj' (the lame-legged, the cripple-legged)." ʿUbayd Allāh presented himself to Abū al-ʿAbbās al-Saffāḥ (the founder of the ʿAbbāsid Caliphate, d. 132 AH), who granted him an estate in the area of al-Madā'in that yielded eighty thousand dinars worth of profit annually. ʿUbayd Allāh had refrained from pledging allegiance to, Muḥammad ibn ʿAbd Allāh al-Maḥḍ, commonly known as Muḥammad al-Nafs al-Zakīyah.[1] Muḥammad al-Nafs al-Zakīyah swore that if he ever saw him [ʿUbayd Allāh al-Aʿraj], he would kill him. But when ʿUbayd Allāh was brought before him, Muḥammad closed his eyes, so as to not have to break his oath. ʿUbayd Allāh al-Aʿraj also visited Abū Muslim in Khurāsān, who

[1] Muḥammad al-Nafs al-Zakīyah led a revolt against the government, and ʿUbayd Allāh al-Aʿraj refused to join the revolt.

provided him with ample provisions, and the people of Khurāsān honored him greatly, much to Abū Muslim's displeasure.[2]

Sulaymān ibn Kathīr al-Khuzāʿī approached ʿUbayd Allāh and said to him: "We erred in your case and placed the oath of allegiance where it did not belong. Come, let us pledge allegiance to you and call for your support." But ʿUbayd Allāh suspected this to be a stratagem devised by Abū Muslim and informed him of it. Abū Muslim became furious, shunned him, and said: "O, ʿUbayd Allāh, [the city of] Naysābūr cannot bear you." He then had Sulaymān ibn Kathīr al-Khuzāʿī killed, having harbored a prior grievance against him. ʿUbayd Allāh later died on his estate in Dhū Amrān (or Dhū Amān?), a locality during the lifetime of his father. See: *ʿUmdat al-ṭālib*, 319.

ʿUbayd Allāh al-Aʿraj is considered the point of convergence for the genealogies of many sub-clans and lineages, known as theʿUbaydīs, the Banū al-Aʿraj, and the Aʿrajiīs. The following are among the major figures known by this *nisbah* (onomastic name of attribution):

- Al-Sayyid Fakhr al-Dīn ʿAlī ibn al-Sayyid ʿIzz al-Dīn Muḥammad ibn Aḥmad ibn ʿAlī ibn al-Aʿraj al-Ḥusaynī al-ʿUbaydī: a virtuous scholar, jurist, and esteemed *muḥaddith* (traditionist), as stated by al-Afandī in *Riyāḍ al-ʿulamāʾ* (Gardens of Scholars), p. 225.

- Al-Sayyid Jamāl al-Dīn ibn al-Aʿraj al-ʿAmīdī, who completed the book *al-Rijāl* (The Transmitters) by al-Sayyid Bahāʾ ʿAlī ibn Ghiyāth al-Dīn al-Nīlī al-Najafī. He was biographed by our scholar Shaykh Muḥammad Muḥsin al-Rāzī in the ninth century AH.

- Al-Sayyid Niẓām al-Dīn ʿAbd al-Ḥamīd al-Aʿrajī, the nephew of al-ʿAllāmah al-Ḥillī (d. 726 AH) and the commentator of *Nahj al-mustarshidīn* (The Path of the Rightly Guided). He, too, was biographed by our scholar Shaykh Muḥammad Muḥsin al-Rāzī in the eighth century AH.

The *nisbah* "al-Aʿrajī" remains in use in Iraq and other countries even to this day — in the year 1385 AH. Among the prominent later figures of the Āl al-Aʿrajī are: The pride of the Shīʿah, al-Sayyid Muḥsin al-Aʿrajī (d. 1327 AH), and the genealogist al-Sayyid Jaʿfar al-Aʿrajī, author of *al-Ṣirāṭ al-ablaj fī nasab Banī al-Aʿraj* (The Radiant Path in the Lineage of Sons of al-Aʿraj), a manuscript work.

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[2] Abū Muslim was the leader of the revolution in Khurāsān that overthrew the Umayyad Dynasty and brought the ʿAbbāsid Dynasty to power.

Banū al-Ashtar:

This *nisbah* refers to the *amīr* (governor) Abū al-Ḥusayn Muḥammad al-Ashtar, ʿUbayd Allāh III ibn ʿAlī al-Akbar ibn ʿAbd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj. He was also known as al-Mushṭab and al-Ashtar. The epithet "al-Ashtar" (means droopy eyelid or an eyelid injury) and was due to a visible mark on his face. He is praised by [the famous Arabic poet] Abū al-Ṭayyib al-Mutanabbī in a long poem that begins:

"A welcome to the abode that preceded you—
Shall I restore it after its maiden has departed?
Ripe is she, soaring beyond false coverings,
Her appearance stirring a heart tightly bound."

And concludes:

"My skin bears its mark for ʿAlī—
Even unto death I cannot deny it.
A purpose intended—may I never be without it—
The best of the noble's gifts, I return it…"
See: *Dīwān al-Mutanabbī*, 2:17, Dār al-Kitāb al-ʿArabī edition.

Al-ʿAllāmah al-Sayyid ʿAbd al-Razzāq Kammūnah compiled the biographical entries of a group among the descendants of Amīr al-Ashtar and their progeny in [the city of] Mawṣil. They were *nuqabā'* (chiefs of the sayyids) and poets. The first of them was Abū al-Barakāt Muḥammad ibn Abī al-Ḥusayn Zayd ibn Abī ʿAbd Allāh Aḥmad, *naqīb* of al-Kūfah, son of Abī ʿAlī Muḥammad ibn Muḥammad al-Ashtar. He cited for each of them lines of poetry. See: *Mawārid al-itḥāf*, 11-16.

Banū al-Mukhtār:

This is a household of knowledge, culture, and leadership. Al-Sayyid Ḥassūn al-Barrāqī counted them among the ʿAlawī (descendants of ʿAlī) households of the city of Kūfah. The proverbial saying: "The sky belongs to the Almighty King, and the earth to Banū al-Mukhtār" is about this family. Maḥbūbah said: "Āl al-Mukhtār is a family of ancient

nobility, renowned and noble, who held high positions and great offices." See: *Tārīkh al-Kūfah*, 409. They held the *naqābah* (leadership position) of the Ṭālibids (the descendants of Abū Ṭālib) in Baghdad, and some among them presided over the *Dīwān ʿarḍ al-juyūsh* (Bureau of Army Inspection) during the time of the caliph al-Mustanṣir of the ʿAbbāsid Dynasty. They also held a *naqābah* at the shrine of the two Imāms al-Jawādayn (peace be upon them). See: *Māḍī al-Najaf wa ḥāḍiruh*, 1:310. Shaykh Muḥammad al-Samāwī composed the poem:

"Kūfah, in former times,
had a *naqīb* (chief) for its people and for Najaf.
And the *naqīb* was appointed in al-Gharī (nickname for Najaf)
during the era of ʿAḍud al-Dawlah al-Sarī (Buwayhī caliph).
The keys of the sanctuary were entrusted to him,
and he gave them to whomever he deemed worthy of respect.
Then he would be called *khāzin* and *sādin* (keeper, custodian),
as he was responsible for the notables and assistants.
And the *nuqabāʾ* (chiefs) were many in that era,
so numerous that they cannot be fully counted.
But I will mention from among them a lineage
whose descendants were *nuqabāʾ* in al-Gharī [Najaf].
Among them were the *naqīb*, the Banū al-Mukhtār,
and Sayyid ʿAdnān Abū Nizār.
And among them were the Sons of ʿUbayd Allāh,
the Ashtarīs, of high prestige, greatly esteemed."
See: Shaykh Muḥammad al-Samāwī,
ʿUnwān al-sharaf, 1:7.

Among those known by the epithet 'al-Mukhtārī' were many individuals, including:

– Abū Hāshim Jaʿfar ibn Abī Jaʿfar Muḥammad ʿAmīd al-Dīn ibn ʿAdnān ibn ʿAbd Allāh ibn ʿUmar al-Mukhtār. He was *naqīb* of the *ḥāʾir al-sharīf* (the sacred precinct); this was mentioned by Ibn Muhannā al-ʿUbaydlī in *al-Tadhkirah* and by al-ʿAmīdī in his *Mushajjarah* (Genealogical Tree), 1:148.

– Abū ʿAlī al-Ḥasan ibn Abī al-Qāsim Shams al-Dīn ʿAlī ibn Abī Jaʿfar Muḥammad ibn ʿAdnān al-Ḥasanī al-Mukhtārī. He held the *naqābah* of al-Ḥillah and the two shrines, and was known as Tāj al-Dīn.

He was the father of the virtuous scholar Shams al-Dīn ʿAlī, *naqīb* of Baghdad.

– Al-Sayyid ʿUmar Muḥammad Qāsim al-Ḥusaynī al-Mukhtārī al-Sabzawārī, the genealogist. In *Aʿyān al-Shīʿah* (46:197), it is reported: Al-Sayyid Shihāb al-Dīn al-Ḥusaynī al-Najafī, resident in Qumm, wrote to us: "He is among the dignitaries of Banū al-Mukhtār and its foremost member. And a recorder of genealogies and was appointed by the Safavid Dynasty to a position recording the Genealogies of the ʿAlawīs (Descendants of ʿAlī) and confirming their accuracy and authenticity.

– Al-Sayyid al-Amīr Bahāʾ al-Dīn Muḥammad al-Mukhtārī (1080–1140 AH): He has a biographical entry in *al-Kunā wa-l-alqāb*, 2:105, and is also mentioned in *Aʿyān al-Shīʿah*, 42:319. He was one of the renowned members of the family in Iṣfahān and authored many elegant works, among them: *Nawḥ Mīr* and *Naẓm al-laʾālī fī al-ayyām wa-al-layālī* (The Arrangement of Pearls on Days and Nights). Our Shaykh mentioned them in *al-Dharīʿah* and noted that *Naẓm al-laʾālī* exists in the handwriting of al-Sayyid Shihāb al-Dīn. He also authored a commentary on *Bidāyat al-hidāyah* by al-Ḥurr al-ʿĀmilī; a copy of this work dated 1122 AH is in the library of Imām ʿAlī under number 135. He also authored *Ẓawāhir al-jawāhir* (The Manifestations of Jewels), printed in 1379 AH with an introduction by al-Sayyid Aḥmad al-Rawḍānī.

– Al-Sayyid Nāṣir al-Dīn Aḥmad ibn Muḥammad ibn Abū al-Ashtar al-Mukhtārī al-Sabzawārī: He received *ijāzah* (authorization to transmit) from his teacher, the renowned al-Fāḍil al-Hindī, Muḥammad ibn Tāj al-Dīn Ḥasan (d. 1137 AH). Even today, in the year 1385 AH, there remain sayyid families in the city of Sabzawār who are known as *al-Mukhtār Shāhī*, in reference to the aforementioned Mukhtār.

The Name al-Jalālī:

The lineage of the sayyids of the *Āl al-Ǯalālī* family traces back to the *naqīb al-nuqabāʾ* (Chief of Chiefs) in the provinces of Iraq and Khurāsān, al-Sayyid Jalāl al-Dīn Ibrāhīm ibn ʿAmīd al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī al-Ḥusaynī al-Mukhtārī. He was biographed by al-Sayyid al-Amīn in *Aʿyān al-Shīʿah*, 5:128, and by al-Sayyid ʿAbd al-Razzāq Kammūnah in *Mawārid al-iṯḥāf*, who wrote in his entry: "From among the Mukhtārīs are eminent sayyids, and a group of them held the *naqābah* of al-Gharī al-Sharīf (Najaf), Baghdad, and al-Ḥāʾir al-Sharīf

(Karbalāʾ). Jalāl al-Dīn was known as 'the First' due to the presence of two of his descendants who bore the same title, namely:

– Jalāl al-Dīn II: Ibrāhīm ibn Shams al-Dīn ʿAlī ibn ʿAhd al-Dīn ibn Jalāl al-Dīn I Abū Naṣr whom al-Sayyid al-ʿAmīdī saw in the city of Sabzawār, in the year 867 AH. In *al-Mushajjar al-kashshāf*, 122, it is said: "The eminent *naqīb*, a man of fine character—I saw him, accompanied him, and lived with him in the city of Sabzawār until the year 867 AH. He had many sons—may God increase them. His mother was a noblewoman of ʿAlawī descent, and she was also the mother of his brothers Zayn al-ʿĀbidīn and Barakah."

- Jalāl al-Dīn III: He was the son of Shāh Murād II ibn Shāh Ḥusayn ibn Shāh Murād I ibn Mīrzā Ḥusayn ibn Shams al-Dīn ʿAlī IV ibn Sharaf al-Dīn Muḥammad ibn Shams al-Dīn ʿAlī III ibn ʿAmīd al-Dīn ibn ʿAbd al-Muṭṭalib ibn Jalāl al-Dīn I.

As for the *nisbah* (onomastic name of attribution) in the family, it is widespread and widely known. I found in the registry of the Library of Imām Amīr al-Muʾminīn —may God sanctify him— several books acquired in early Rabīʿ I, year 1382 AH. The sources of acquisition were al-Sayyid Wazīr Ḥaydar al-Jalālī and al-Sayyid ʿAlī Aṭhar al-Jalālī, under numbers 2001, 2005, and 2012. I was not able to determine the specific link of the *nisbah* in these two cases, though it is likely they are from the Jalālī family.

The origin of the spread of sayyids throughout the world is al-Madīnah al-Munawwarah, the homeland of the Greatest Messenger of God, the Prophet Muḥammad ﷺ. From there, they dispersed across the regions of al-Ḥijāz, then the Arabian Peninsula, and then into Asia and Africa, settling in various lands. They affiliated themselves with the homelands in which they lived for extended periods, integrated into the societies they encountered, took pride in those societies' honor, spoke their languages, and adopted their customs and traditions. The homelands of migration in our genealogical line are as follows:

First: Khurāsān (Before 157 AH – 203 AH)

The exalted forefather al-Ḥusayn al-Aṣghar was in al-Madīnah and died there in the year 157 AH. He was buried in al-Baqīʿ cemetery, according to the soundest report. During his lifetime, his son ʿUbayd Allāh al-Aʿraj migrated to Khurāsān and died in a village called Dhū Amān, during his father's lifetime—that is, before the year 157 AH. His son, ʿAlī al-Ṣāliḥ, departed from Ṭūs to go to Marw, and he fell ill in a place called Māsīdhān, and died there. Al-Ṣāliḥ used to narrate from Imām al-Riḍā —may God be merciful to him—who died in the year 203 AH.

Second: Iraq (Approximately 203 AH – 836 AH)

After the death of Imām al-Riḍā —may God be merciful to him—in the year 203 AH, and with the consolidation of the ʿAbbāsid state and Imām al-Jawād's presence in Baghdad, the ʿAlawīs migrated to Iraq. They settled in al-Kūfah, al-Najaf, al-Ḥāʾir (Karbalāʾ), Baghdad, and al-Mawṣil. Among them were *nuqabāʾ*, scholars, and literati. The first to gain fame among them was ʿUbayd Allāh III ibn ʿAlī al-Akbar ibn ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ (previously mentioned), who died in the year 290 AH.

Third: Sabzawār (Before 836 AH – 1103 AH)

The first to migrate from al-Najaf al-Ashraf to the city of Sabzawār with his entourage and retinue was al-Sayyid Shams al-Dīn ʿAlī III, who died in the city of Sabzawār in the year 836 AH and was buried there. It is said in *Ḥabīb al-siyar*: "No one among the sādah migrated to al-Ḥijāz or Iraq with greater eminence, more followers and attendants, or higher standing than he." From him, branches of the lineage spread throughout the city of Sabzawār and its surrounding regions, extending even as far as Balkh.[3] Among his descendants in Sabzawār were rulers, landowners, scholars, and distinguished figures.

Fourth: Kashmīr (Approx. 1103 AH – 1300 AH)

The first to migrate to Kashmir, as known within the family, was Murād I ibn Ḥusayn al-Sabzawārī. It is mentioned in *Tārīkh al-Aʿẓamī* that al-Sayyid Mīr Shāh Ḥusayn al-Sabzawārī, who died sometime after the year 1103 AH, became the ancestor of many branches of the lineage in Kashmir and its environs. Al-Sayyid Abū al-Qāsim al-Lāhūrī wrote in his book *Siyādat al-sādah* (p. 176, Lahore edition, 1320 AH) approximately the following: "Know that in Kashmir the sayyids are divided into two categories, the first being the well-authenticated sayyids of verified lineage. These consist of three groups, the first of which is the exalted Jalālī sayyids, descendants of Imām al-Sajjād, known as the Ḥusaynī. This house in Kashmīr is like the sun — resplendent, renowned, and well-known."

Fifth: Iraq (From approx. 1300 AH –)

The first to migrate to Iraq was our sanctified forefather al-Ḥujjah al-Muqaddas al-Sayyid ʿAlī al-Ḥusaynī al-Jalālī al-Kashmīrī al-Ḥāʾirī. He settled in Sāmarrāʾ, where the primary *ḥawzah ʿilmīyyah* (seminary) of the followers of Ahl al-Bayt was located at the time. From there, he migrated with his teacher Shaykh Muḥammad Taqī al-Shīrāzī to Karbalāʾ, where his descendants remain to this day.

[3] In the Northeast of modern Afghanistan, near the borders of Tajikistan and Uzbekistan.

And now follows a detailed presentation of the lineage according to genealogical succession.

[In this English edition, I have updated the author's original migration chronology to include the next generation of the Jalālī family after the author's migration to America]

I

Ḥ I J Ā Z

(ancient times – ca. 158 AH)



Ḥijāz

IBRĀHĪM (ABRAHAM)
THE FRIEND OF GOD

Abraham is arguably the most important prophet mentioned in the Qurʾān. To many who are unfamiliar with the Qurʾān, it often comes as a great surprise when they discover that Abraham is mentioned more frequently in the Qurʾān than is Muḥammad. Not only that, but, according to the Qurʾān, Abraham (not Muḥammad) was the central figure who established the devotional rituals of *islām*. Muḥammad, by contrast, was merely a messenger sent by the Lord to remind a forgetful people who had strayed far from the teachings of Abraham.

Abraham was born in ancient Mesopotamia in a city-state named Ur, which was at the mouth of the Euphrates River on the coast of the Persian Gulf. Most scholars believe the site of ancient Ur is currently at Tall al-Muqayyar, about 10 miles southwest of the modern city of Nāṣirīyah in southern ʿIrāq. According to the Qurʾān, Abraham's faith in God began when he was just a youth. Interestingly, it was based on logical reasoning. Abraham is described as yearning for Truth, and seeking a higher power. At a time when every nation, every tribe, and sometimes, every household had their own gods and made idols and figurines to represent them, Abraham became disillusioned with the notion that a chunk of carved wood or stone or forged metal could be the All-powerful, All-seeing, All-knowing Creator of the entire universe! He tested some of the beliefs of the pagans around him. One night, he considered worshiping a bright star, as star-worshipers did, but when the star disappeared, he was not pleased. He considered worshiping the moon as moon-worshipers did, but later that night the moon also set, and he was dissatisfied. Then when he saw the sun rising, he considered doing as the Sun-worshipers did, but at the end of the day, the sun set and Abraham was disappointed (Q, al-Anʿām, 6:76-78).

The Qurʾān describes multiple occasions when Abraham questioned his father and his people as to why they were worshipping idol statues (e.g., Q, al-Anʿām, 6:74). Abraham asked them, "Do they hear you when you call to them? Or do they benefit you or harm you in any way?" (Q, al-Shuʿarāʾ, 26:72-73). The people answered that they were just worshiping the same way that their forefathers did before them. Then Abraham said to them, "Don't you see what you are

worshiping? You and your forefathers before you? They are enemies to me and to the Lord of the worlds. The One who created me and who guides me, the One who feeds me and quenches my thirst, and when I become sick, He heals me, and the One who makes me to die and to live, and the One who, I hope, will forgive my faults on the Day of Judgement" (Q, al-Shuʿarā', 26:75-82). Then the young Abraham called to the Lord, saying, "My Lord, grant me wisdom and join me with the righteous, and make me spoken of honorably among later generations" (Q, al-Shuʿarā', 26: 83-87).

Abraham's conflicted relationship with his pagan idol-worshipping father is a recurring theme in the Qur'ān. The Qur'ān highlights Abraham's pain at his inability to save his beloved father from the fires of hell, but at the same time being unable to accept his father's insistence that the worship of their people's idols is legitimate. This tension is all the more powerful when considering that the Qur'ān emphasizes repeatedly the importance of obeying one's parents. In fact, the Qur'ān is so emphatic on that point that the only exception that God allows for disobeying our parents is if they force us to believe in gods other than God (Q, Luqmān, 31:15).

Despite Abraham's best efforts, he was unable to convince his father of the truth that only God was worthy of worship. He and a small group of believers eventually separated from their people and homeland. Abraham told his father that he (Abraham) would ask God's forgiveness for him, but that he (Abraham) was unable to protect his father from God's wrath as long as Abraham's father continued to worship idols (Q, al-Mumtaḥanah, 60:4). Abraham then called to his Lord again (Q, al-Mumtaḥanah, 60:4-5), before leaving his father and his idol-worshipping people. He traveled the lands, following the commands of the Lord and preaching the faith of One God. As he got older, he called unto the Lord and requested a child, saying, "My Lord, grant me [a child who will be] from among the righteous" (Q, al-Ṣāffāt, 37: 100).

The Lord heard Abraham's prayer and granted him a righteous son, who was named Ishmael. As in the Old Testament, Abraham traveled the lands building altars to the Lord (e.g., Genesis 12:7-8 and 13:15). According to the Qur'ān, the first altar to the One God that Abraham built was in the valley described in the Old Testament (Genesis 16 and 17), where Ishmael's mother, Hagar, having run out of food and water in the middle of the desert valley, began to despair of witnessing the

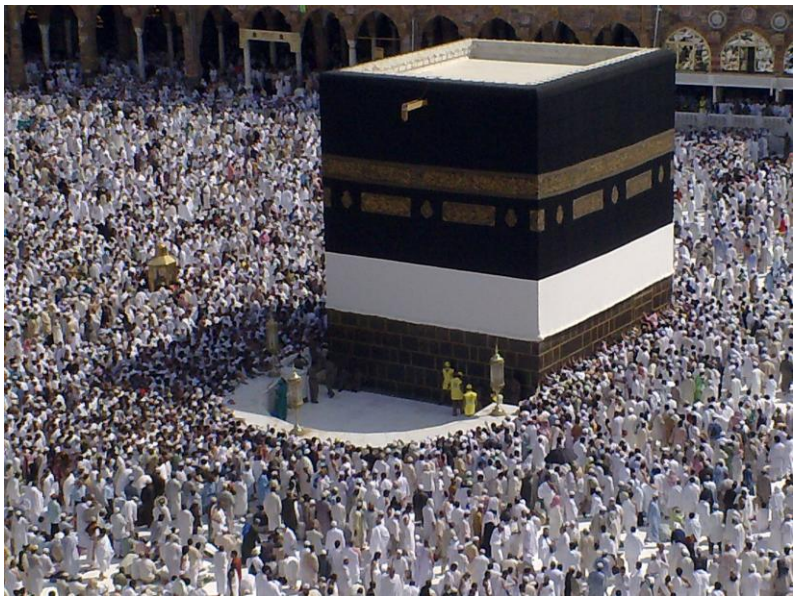
death of her baby. She set the baby Ishmael down on the barren sands, raised her voice to the heavens, and cried (Genesis 12:16). An angel of the Lord appeared to her and comforted her, while a spring of fresh water appeared where the boy sat. The Hebrew word '*bakah*' means 'to weep, to cry.' In Arabic, the word for "she cried" is '*bakat*.' The ancient name for this place was 'Bakkah' (Q, Āl 'Imrān, 3:96). With the passage of time, the '*b*' came to be pronounced '*m*' and 'Bakkah' eventually came to be called 'Makkah' (in English, Mecca).

According to the Qur'ān, God commanded Abraham to build the first holy House of God in that desert valley, next to the holy well of water that sprang miraculously beneath the baby Ishmael. Abraham began to build this first altar to the One God, and as Ishmael grew, the boy began to help his father build the simple square structure. As they built the first holy House of God in the uninhabited desert valley, Abraham called unto the Lord and said, "My Lord, make this a peaceful land and bless its people with the fruits [of the Earth] for whoever believes in God and in the Last Day. Our Lord, accept this from us. Indeed, You are the All-Hearing, the All-Knowing. Our Lord, make [the two of us] *muslim*s to You, and from among our descendants a nation of *muslim*s to You and show us our ritual devotions and accept our repentance, indeed You are the Most Accepting of Repentance, the Most Merciful. Our Lord, send to them a messenger from among them who recites to them Your signs and teaches them the book and wisdom and purify them. Indeed, You are the Dear, the Wise" (Q, al-Baqarah, 2: 126-129).

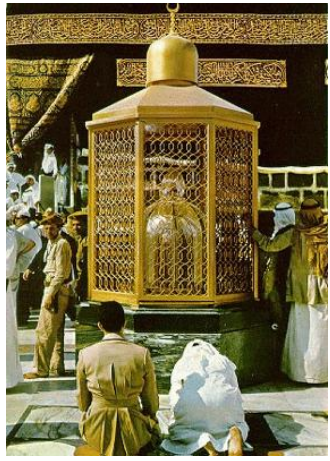
On another occasion, Abraham again prayed and called unto the Lord, saying, "My Lord, make this a peaceful land and keep me and my children away from the worship of idols. My Lord, they (the idols) have led astray many from among the people, so whoever follows me, then he is from me, and whoever is against me, then You are the Most Forgiving, the Most Merciful. My Lord, I have settled from among my family in a barren desert valley, next to Your Holy House, my Lord, so that they may perform the prayer, so make the hearts of people incline towards them, and bless them with fruits [of the Earth] so that they may be thankful. Our Lord, indeed, You know what we keep hidden and what we make public, and there is nothing that is hidden from God, neither on Earth nor in the heavens. All praise is due to the Lord who has blessed me … Indeed, my Lord hears all prayers. My Lord, make

me one who performs [ritual] prayers, and also my descendants, My Lord, accept my invocation. My lord, forgive me and my parents and the believers on the Day of Reckoning" (Q, Ibrāhīm, 14: 35-41).

The first altar to the One God was built by Abraham with the help of his son, Ishmael and stood as a simple, square structure, without any decoration or adornment, near the well that God sprang miraculously from the desert sands. People passing by on routes through the desert began to detour towards the first holy House of God and the nearby spring, both to worship the One God of Abraham and to drink from the holy spring. Some stayed, and a small village developed. When Abraham's wife Hagar died, she was buried near the shrine, and when Ishmael died, he was buried next to his mother. The square shrine has stood on the same spot since the time of Abraham and has been restored and rebuilt many times since Abraham and Ishmael first established the original foundations. Jews, Christians, and others who believed in the One God of Abraham visited the shrine and prayed there for thousands of years before Islam. Since the time of Muḥammad, Muslims have faced in the direction of this, the very first altar built to the Lord, every day during their prayers. Muslims are commanded to visit the shrine at least once in their lifetimes (if they are physically and financially able) to perform the Ḥajj pilgrimage, to perform the rituals commanded to Abraham. The well, now called Zamzam, still produces water. It quenches the thirst of pilgrims visiting the shrine to this day.



The Kaʿbah shrine. The cube structure has been rebuilt on the same site many times since first built by Abraham and Ishmael. The marble semi-circle in the foreground is the *Ḥijr Ismāʿīl*, where Ishmael and his mother Hajar are buried. To the left is a small structure called the *Maqām Ibrāhīm*, which covers a small boulder used by Abraham and Ishmael as a step to reach higher as they were building the shrine. Below is a close-up of the *Maqām Ibrāhīm*.



MUḤAMMAD,
THE MESSENGER OF GOD

Thousands of years after Abraham, among his descendants who settled in Makkah, a boy was born. His father was named ʻAbd Allāh (servant of God) and his mother's name was Āminah (peaceful, calm, tranquil). They named the boy Muḥammad, which means "highly praised" or "one who is praised highly." His father died before the boy was born, and the infant was nursed by his single, widowed mother. When the boy was 6 years old, his mother also died. Muḥammad was orphaned of both parents. His Grandfather took him in and raised him as one of his own beloved children.

In the years since Abraham and Ishmael built the first shrine to the Lord, the uninhabited desert valley became a small settlement, then, over the centuries, became a small village, then centuries later, became a small town. By the time Muḥammad was born, it was an established town and well-known for its shrine and as a source of water. It was visited by pilgrims from near and far. Because of the water, it became a popular rest stop for passing caravans crossing the harsh dry desert. Because of the holy shrine, the area was considered a sanctuary and no fighting was allowed, so even warring tribes or enemies could both be there without worry of attack. All these things together made the town a perfect place for traders looking to sell, and pilgrims and other travelers looking to buy.

In the centuries before Muḥammad's birth, wars raged between the two superpowers of the time. The Byzantine Empire in the northwest and the Sasanian Empire in the northeast fought war after war, ravaging the lands in between them. The dangerous situation made many merchants look for alternative routes to transport their goods, and more and more took a detour through the southern desert to avoid the battlefields between the two great empires. As more and more merchants went through the desert, Makkah became more and more important as a place to rest and a safe haven for commerce. Within only a few generations, a wealthy business class developed that monopolized the economy and became richer and richer, while others in Makkah became poorer and poorer. Muḥammad grew up watching this happening before his very eyes. He saw the powerful take advantage of

the weak. He saw the wealthy use loans with interest to take advantage of the poor. He saw slave traders take advantage of slaves. He saw adults taking advantage of orphaned children. He saw the rich and powerful of Makkah monopolizing the pilgrimage and taking advantage of the pilgrims. He saw the very descendants of Abraham taking advantage of the holy House of God that Abraham built.

Over the generations since Abraham built the first House of God so that people would worship the One Lord, the Creator of the Heavens and the Earth, people had forgotten Abraham's original message. By the time Muḥammad was born thousands of years later, the people in Arabia had already devolved back to idol-worship. Each tribe, each town, and sometimes even each family or household, had their favorite stone or wooden idol statues that they worshiped. The local tribes even set up statues in the sacred sanctuary at Makkah, surrounding the holy shrine that Abraham built, with the very types of wooden and stone idols that Abraham preached against! The powerful merchants of Makkah who monopolized the pilgrimage were happy to profit from that blasphemous mix of pagan gods with the God of Abraham. This vexed Muḥammad.

As he grew into a young man, Muḥammad developed a reputation for honesty. People in Makkah who hated each other and distrusted each other, all respected Muḥammad and chose him to mediate their disputes. He was neither rich nor poor, but he was humble, lived modestly, and dealt with everyone fairly, without discrimination. He was deeply troubled by injustice. His heart sank whenever when he walked the streets of Makkah and saw a slave being beaten, or an orphan child whose inheritance was stolen, or a hungry and homeless beggar being scorned by someone who ate more in a single meal than the beggar had eaten for days. He felt the unbearable pain of witnessing his people losing their way.

He prayed the prayers of Abraham and honored the sacred shrine that Abraham built, trying his best to ignore the idols that defiled God's holy sanctuary. An older widow named Khadījah who also worshiped the God of Abraham took notice of Muḥammad's sincerity and honesty. She offered to hire him to manage some business transactions for her. Muḥammad agreed. During his travels outside Makkah to trade at provincial capitals of the neighboring empires, he saw the crumbling ruins of former civilizations. He saw many peoples, heard many

languages, witnessed the symbols and rituals of many religion He saw the trappings of empire, the bureaucracy, the tax collectors, the corruption. His assigned business dealings were successful and, eventually, Khadījah proposed that they get married. Muḥammad agreed, and he learned the love of a good woman. They continued being partners, in both business and in life, and raised several daughters together.

When he was a young, Muḥammad used to explore the area around his hometown. He climbed the mountains surrounding the valley on all sides. On one mountaintop he found a small space between some of the boulders. He crawled inside. There was a crevice in the rocks that gave a clear view of the House of God in the far distance. It became his favorite quiet place. Even decades later, as a 40 year old father of four, he would walk and climb for hours to reach his private cave and escape the hustle and noise and heat of Makkah. At the top of the mountain he would sit in the cool, quiet darkness, staring in silence at the holy House of God and at the pilgrims, so far away, smaller than ants. Sometimes he stayed there for days at a time.

His heart ached for God. He fasted to purify his body. He meditated to purify his soul. He contemplated the creation of the Heavens and the Earth, and all that is between them. He marvelled at the stars in the sky, the movement of the sun, and the stages of the moon. At the creation of humans, the animals on the land, the birds in the sky, and the fish in the sea. He was in awe as he watched the dry desert bloom suddenly into a field of blossoming flowers after a brief rainstorm, and just as quickly return to a barren landscape scorched by the sun. Once the thirsty earth drank her fill, hot winds spread the dry seeds to new cracks and crevices, waiting for the next year's rains to spring back to life. He pondered birth, death, and rebirth. His parents', his own, his childrens'. The fate of all Humanity. He felt the weight of time. Centuries in a heartbeat. Millenia in the blink of an eye. Creation and the end of the world in a single breath. He yearned for the Divine.

Then, one day, his call was answered. He was in his cave when an angel appeared. The angel said that he was Gabriel. He said that he was sent by God to relay a message, God's final message to the world, and that God has chosen Muḥammad to deliver this message. It was the same message that God had chosen Jesus to deliver, and Moses to deliver, and many others. It was the same message that God

commanded Abraham to deliver: there are no other gods except the *One* God. Like those before him, Muḥammad was commanded to deliver God's message to warn people before the coming of the Last Day. God was powerful and could destroy the unbelievers right away, but He was also a God of justice and mercy, and He chose to give humankind one final warning before this world came to an end.

The message was imprinted onto Muḥammad's heart, and he began to preach it. He began first with his family, then those close to him for a few years, before finally going public. Gabriel visited again and again, each time delivering more of God's words. Muḥammad memorized them and shared them with the world. Only a few listened. Like the messengers before him, people laughed at him. He was mocked and ridiculed. Just like the messengers before him, Muḥammad's call to the one true God and His message of justice and equality attracted slaves, the poor, and the oppressed. At first, those who mocked Muḥammad used this fact as evidence that his message was wrong: the only people who actually listened to him were the lowest of the low of Makkah's society. But little by little, word began to spread. More and more people began to listen. Gabriel continued to visit Muḥammad and deliver God's words to him. These included more of God's commandments to help the poor, to take care of the orphans, and to treat all people fairly.

As the number of Muḥammad's followers grew, the rich and powerful of Makkah came to see the message as a threat. The same Muḥammad that just a short while earlier, all the people of Makkah respected and considered to be the most honest among them, now they called him a liar. They said he was not a messenger and there was no message. They called him crazy. They warned people not to listen to the insane preacher. They said he was delusional, that he hallucinated, that he was possessed. People from outside Makkah, who came for the markets or for the pilgrimage, heard him preaching. Some became interested and spread word of the message back to their hometowns. The elite of Makkah became even more concerned. They pressured Muḥammad's family to make him stop. His family defended him. Even his relatives who did not believe in his message continued to protect him. His grandfather who raised him ever since he was an orphaned child, did not publicly follow Muḥammad's religion, but he never gave up protecting him. The number of believers continued to grow. The Makkan elite decided to bribe Muḥammad. They offered to give him

whatever he wanted, just to stop preaching the message of the One God. They offered him gold and riches, they offered him the most beautiful women, they offered to make him the king of Makkah. All he had to do was to stop preaching the message of One God. He answered them: even if they gave him the sun in his right hand and the moon in his left, he still would not stop preaching the message that God had commanded him to preach. Despite all the efforts to silence him, more and more people began to believe in the message, both in Makkah, and in nearby towns in Arabia.

When nothing seemed to work, the pagans got together and decided to put pressure on the believers by a boycott. They conspired to not buy anything from the believers who sold anything, not to sell anything to the beleivers who wanted to buy anything, not to participate in any way with believers who wanted or needed anything. No one was allowed to meet with, talk with, share food or drink with, be friends with, marry, divorce, buy from, or sell to, any believers. Many believers were starved and malnourished. The believers who had food shared with those who didn't, but it was never enough. Muḥammad's youngest daughter, Fāṭimah, was a young girl at the time, and the vitamin deficiencies and malnutrition that she suffered during this boycott affected her health to the end of her short life. But the belivers did not give up their belief.

Then the elite of Makkah began their threats. If Muḥammad did not stop, they would punish his family. If he did not stop, they would brutalize his followers. They cursed him as he passed in the streets of Makkah. They threw slop and garbage at him. When he was bowing in prayer at the sanctuary, they poured on him the innards of slaughtered animals, intestines, bladders, and bloody manure. Believers who recited the words of God were beaten, even in the holy sanctuary where violence was forbidden. In Arabia's tribal society, Muḥammad's life was protected because, even though they were rich and powerful, the elite of Makkah did not want to start a blood-feud with Muḥammad's family. They also did not want any tribal revenge wars with each other. To avoid retaliation from other tribes, the pagans decided that the powerful in each tribe would target the believers in their own tribes.

But there was nothing to stop anyone from violence against those who had no tribal protection. Since many of the earliest among the believers were slaves, the slaveowners would beat the believing slaves even worse than before, even torturing them to make them give up their

faith. The believers who had money tried to buy these tortured slaves to set them free, but the cruel owners would refuse the money, just to make an example of the slaves for believing. The brutal slave masters punished them severely and publicly so that all the other slaves saw what would happen if any of them though of converting to belief in only the One God of Abraham. The owner of an African slave named Bilāl tied him up on the ground, on his back, had a boulder lifted onto his chest, and refused to take it off until Bilāl renounced his faith. Though his ribs cracked and he could hardly breathe, Bilāl kept repeating, in pained whimpers, "One God… One God… One God…" One woman was tortured for her belief by tying each of her arms and legs to a camel, and having the four camels pull in opposite directions. Despite all the pain, she still refused to give up her faith until the very end. The cruel pagans of Makkah whipped all four camels to run and she screamed in pain as her limbs were ripped from her body and she bled to death. The cruelty of the pagans towards the believers was merciless.

The persecution was unbearable. A group of believers escaped across the sea to Africa, to the kingdom of Axum, in what is nowadays Ethiopia. It was a Christian kingdom and they had a king who was wise and just. When the pagans of Makkah heard of the migration, they sent emissaries to the king with gifts of the finest of Makkah's trade goods. They told the king that the migrants were troublemakers and criminals and asked him to hand them over to be taken back to Makkah for their punishment. The king ordered the migrants to come to the palace. He asked for their side of the story. They told the truth: that the rich and powerful pagans of Makkah were starving and torturing and killing them just because they believed in the One God. The king asked them to explain about their God. One of the believers offered, instead of explaining in his own words, to recite what was revealed by God to Muḥammad. He recited aloud the verses from the Qur'ān from the chapter "Maryam," about Mary and the immaculate conception of Jesus (Q, Maryam, 19: 16-34). The king was moved to tears and said, "That is exactly what *we* believe!" He became furious with the Makkan pagans who tried to bribe him with their finest gifts. He warned them what he would do if they ever harmed any of these believers that were in his kingdom under his protection, and he threw the pagan Makkans out of his palace. The pagans returned home to Makkah even more angry at Muḥammad and his followers, knowing that now there was a safe haven

for them in the neighboring Christian kingdom. Instead of being eliminated, Muḥammad's community of believers was growing.

Finally, the pagans of Makkah decided they could take no more. They decided to kill Muḥammad. To avoid any blood-feuds, they assigned one man from each tribe to all gather together, go to Muḥammad's house in the middle of the night, and all stab their swords into him at the same time. That way, all the tribes would be equally responsible, no one tribe could seek revenge from any of the others, and Muḥammad's family could not go to war against all of the other tribes. God sent Gabriel to tell Muḥammad of the plan. Muḥammad slipped out of his house in the night and escaped Makkah before the assassins arrived. He traveled through the desert until he reached a town called Yathrib (later known as Madīnah, short for *Madīnat al-nabī*, the City of the Prophet).

There, some people who learned of his reputation for honesty and fairness in Makkah invited him to mediate between the tribes of Yathrib, who had been disputing among themselves. Muḥammad got the tribes together and everyone came to an agreement. Everyone agreed to put aside their tribal differences and stick together with everyone else in Madīnah. They even agreed not to discriminate on religion. Everyone was free to believe whatever they wanted as long as they were loyal to Madīnah. The two Jewish tribes of Madīnah were equal with everyone else, and even the pagan idol-worshipers of Madīnah were equal with everyone else, as long as they didn't ally with the pagans of Makkah or any other pagans against Madīnah. Everyone agreed to protect Madīnah if anyone ever attacked Madīnah. They agreed to make Muḥammad lead the army to defend Madīnah. They wrote it down and called it the 'Constitution of Madīnah.'

Now that there was a safe place for them, the beleivers from Makkah began to migrate to Madīnah. Many of the migrants had nothing. They had no place to live. They left their homes in Makkah with nothing but what they could carry. Many had only the clothes on their backs. Muḥammad made a brotherhood in Madīnah, pairing up each local believer from Madīnah with a migrant who escaped the cruel persecution in Makkah. The believers who escaped Makkah came to be called the *Muhājirūn* (Emigrants) and the local Madīnese believers came to be called the *Anṣār* (Helpers.)

Many of those who escaped Makkah left everything behind. The same brutal Makkan pagans who persecuted, tortured, and killed the believers now confiscated the homes and property of those who escaped to safety in Madīnah. One of the wealthiest pagans of Makkah, leaders of the opposition to Muḥammad's message, and masterminds of the barbaric persecution of the peaceful believers was known as Abū Sufyān. Madīnah was on the trade route between Makkah and Syria. Two years after the Prophet's migration from Makkah to Madīnah [2 AH] When news reached Madīnah that Abū Sufyān was leading a caravan of the same pagan Makkans who confiscated and stole the property of the believers, Muḥammad led a group of the believers to attack the caravan and confiscate the goods. Abū Sufyān sent a messenger to Makkah to gather reinforcements. Muḥammad ordered that no one be prevented from water, even if they were enemy troops in battle. He ordered that prisoners not be killed or mistreated and that the bodies of the fallen not be mutilated or mistreated in any way. The two armies met at a place called Badr and the battle that ensued came to be called the Battle of Badr. The believers gained the upper hand and won the battle. One of the Makkans fighting in the pagan army was Bilāl's former owner. When Bilāl saw him, he and a group of believers became so furious that they all attacked the brutal slave master and killed him. One of Abū Sufyān's sons was killed in the battle, and another was taken prisoner. In those days, after battles, prisoners of war were held for ransom temporarily, until their families paid for an exchange, then the prisoners were returned to their families. Abū Sufyān was so greedy that he chose to keep his money instead of paying to get his son back. Some of the pagan prisoners were poor and their families couldn't afford to pay anything. Muḥammad was merciful and ordered those prisoners from poor families to be released without any payment, as long as they promised never to attack Madīnah again.

The defeated pagan army retreated back to Makkah humiliated and angry. They immediately started planning their revenge. In the meantime, they started taking detours around Madīnah for their trade caravans. But the Prophet wouldn't let them get away with the injustice. Not after the horrible things they did to the believers when the believers were still in Makkah. Not after starving, torturing, and killing the believers. Not after forcing them to run away from their homes, then stealing their homes and all their property. Abū Sufyān led another

caravan loaded with silver, and again the Madīnese army raided it. Abū Sufyān and the other Makkans escaped, but only by leaving the heavy silver behind.

[3 AH] Almost a year after the Battle of Badr, the pagans of Makkah gathered together money and gave it to Abū Sufyān to fund a war against Madīnah. Some of the Makkan prisoners from the year before, who were freed by the Prophet on condition that they promised to never attack Madīnah again, broke their promise and joined the Makkan army attacking Madīnah. Muḥammad gathered troops from among the believers to defend Madīnah from the pagans' attack. The two armies met at a mountain just north of Madīnah called Mount Uḥud. The attack came to be known as the Battle of Uḥud. The Prophet stationed some Madīnese on the mountain and ordered them stay there no matter what, until he tells them they are relieved from their posts.

The Makkan pagan army brought with them some of their women to cheer them on. Muḥammad ordered the army of the believers that no women should be harmed. He reminded them not to kill prisoners who lay down their arms in surrender and not to disrespect the bodies of those fallen in battle. When the Makkans attacked, the Madīnese quickly gained the upper hand and the Makkan army ran away. The people stationed on the mountain all rushed down to celebrate, ignoring the Prophet's command. The Makkan pagans went around the mountain and came back from the other side, attacking the believers from behind. The army was caught by surprize and many believers were killed. A pagan threw a rock that hit Muḥammad, bloodied his face, and broke his tooth. He fell, and the pagans ganged up to finish him off. Believers surrounded him, shielding him, and got cut down by swords, one after another, taking the blows to protect Muḥammad. The pagans shot a barrage of arrows to kill the Prophet and more believers rushed to protect him. Even unarmed and defenseless, they stood in front of him as human shields, and took the enemies' arrows, sacrificing themselves to protect the Messenger of God. When one fell, riddled with arrows, another stood in his place.

One of the women cheering on the pagan army was Hind, the wife of Abū Sufyān. Before the battle, she devised an assassination. She hired a slave to target Muḥammad's favorite uncle, Ḥamzah, who was a brave warrior and protected the Prophet from the very beginning in Makkah. Ḥamzah's reputation in Makkah was like a lion. No one's bow was

stronger and no one's sword was sharper. He never returned from a hunt empty handed. There was no one more feared by the pagans of Makkah than Ḥamzah. His very existence protected Muḥammad. At the Battle of Uḥud, while Ḥamzah was busy fighting, the assassin snuck up behind Ḥamzah. While Ḥamzah was busy fighting with pagans in front of him, the assassin behind him inched closer and closer, then hurled a spear straight into Ḥamzah's back. The Prophet's beloved uncle fell. As the believers retreated, Hind then went to Ḥamzah's corpse, cut his belly open, pulled out his insides, and cannibalized his liver. With the bloody juices from Ḥamzah's liver dripping from her mouth, she mutilated the rest of the body. She cut off the fingers and toes, ears and nose, and strung them into a necklace that she wore around her neck. She danced and clapped and sang that the feared 'Lion' who protected Muḥammad was dead. Her husband, Abū Sufyān, came and also chopped at the mutilated corpse even more, until someone saw him and mocked him for claiming to be an honorable chief of his tribe. Then the pagan army gathered to return to Makkah to celebrate.

The believers were devastated. Many died. The Prophet kept asking about his beloved uncle. No one had the heart to tell him the horrible things that Hind and Abū Sufyān did to the corpse. Over and over again, he kept asking to see the body, but it was so mutilated that the believers couldn't bring themselves to allow the Prophet to see it. When he finally saw what the barbaric pagans of Makkah had done, he was heartbroken. Some believers wanted to take the bodies of their relatives back to Madīnah for burial, but the Prophet ordered that the deceased should be buried there at the base of Mount Uḥud. After the burials, the survivors returned to Madīnah, despondent.

It was a sad day for the believers. Many husbands and fathers were killed in the battle. Many children were orphaned. Many women were widowed. Many suffered not only the loss of their loved ones, but the loss of the family's only breadwinner. The city was full of families with no way to survive. God sent Gabriel to reveal to the Prophet that the surviving believers could take additional wives to provide for the widows whose husbands were killed and the orphans whose fathers were killed in the battle. Those who were able to, supported those were left all alone. For the believers, the grief was deep and painful.

Some of the pagan tribes around Arabia, seeing the believers in Madīnah weakened and the pagans of Makkah victorious, decided to

needle the believers. They asked the Prophet to send some believers from Madīnah to preach the new faith to the pagan tribes in the other towns. But when the Prophet sent some believers to preach there, the locals attacked them and killed them. Muḥammad realized that the idol-worshiping pagans from the surrounding areas were deceitful. He arranged the army of Madīnah to raid nearby towns without any fighting, just as a show of strength, so that they learned what could happen to them if they kept inviting believers to preach and then murdering the invited guests. After an incident with one tribe, Muḥammad wanted to ask one of the Jewish tribes of Madinah for help, since that tribe of Madīnese Jews was allies with the other tribe outside Madīnah. They sent word to Muḥammad that they would be happy to help, but secretly planned to kill Muḥammad when he came to discuss it in person. The believers learned of the trick and gathered to attack the conspiring tribe. Realizing that their deception was discovered, the tribe tried to negotiate with the Prophet for mercy. Muḥammad agreed to spare their lives. He reminded them of what they agreed to in the Constitution of Madīnah. He allowed them to take their property and leave the city. They made a big show and left with much fanfare, with a musical band playing, celebrating their success in fooling the Prophet and getting away with it. They mocked and humiliated the believers as they left Madīnah. Muḥammad distributed their empty houses to the poor and homeless of Madīnah. [In 4 AH] A year after the devastation of the Battle of Uḥud, Abū Sufyān again gathered the pagans of Makkah to attack Madīnah. The aim was to wipe out the Muḥammad and the believers once and for all. But as soon as the army reached the outskirts of Makkah, they complained about the heat and the drought. They said "there are no herbs and no milk this year," and they turned back to the comfort of their homes. Later, they were mocked for being warriors only when it was convenient. People called them the 'pudding warriors.'

Another year passed and the believers of Madīnah continued to recover from their grief. They tried to rebuild their lives. In the fifth year after the mijration [5 AH] the remaining Jewish tribes of Madīnah secretly contacted the pagans of Makkah and instigated them to attack Madīnah. At the same time, they also contacted some of the other pagan idol-worshiping tribes in Arabia and instigated them also to attack Madīnah. The pagans of Makkah and the other pagan tribes decided to join forces and attack Madīnah together. The news reached Muḥammad

and he conferred with the believers. They decided to dig a defensive trench around the city to help protect Madīnah from the armies that were about to attack. The believers all began digging. The Jewish tribes stayed in their houses in their own area of the city. By the time the armies reached Madinah, the trench was finished. This confrontation came to be called 'the Battle of the Trench.' The trench was wide enough that horses were not able to jump across, and it was deep enough that any soldier on foot couldn't cross without having to climb down into it and be exposed to danger. The defenders held their line. Every time the pagans tried to attack, they were stopped at the trench, suffered casualties, and turned back. The attackers gathered at their camps and didn't know what else to do. They decided to just stay and lay seige to Madīnah, not allowing anyone to leave or enter, until the defenders in the city gave up.

Inside, the believers were frightened. They had no way to escape, and the Jewish tribes inside the city who instigated the war were allied with the attackers surrounding the city. The believers were afraid even to walk the streets. The seige continued day after day. There were some minor skirmishes around the trench, but the defensive line held. Week after week passed. Then, after almost a month, the weather changed. The temperature dropped. Harsh winds began to blow. Abu Sufyan, the wealthy leader of the pagan idol-worshipers of Makkah, was used to fine silks and comfortable bedding and being pampered by slaves who did everything for him. He couldn't take camping in a tent in the desert any more. He gave up and decided to return to Makkah. The other Makkans followed him. The other pagan tribes who had joined the attack on Madīnah also broke camp and returned to their tribal lands. Madinah was finally safe from attack by the outsiders.

But the the traitorous tribe inside Madīnah, who instigated the war in the first place, was still there. God sent Gabriel to command Muḥammad to deal with them. The believers surrounded the Jewish tribe that betrayed their agreement to the Constitution of Madīnah. Five years earlier, they had agreed that they would not help the enemies of Madīnah if the city ever came under attack. Now, not only did they help the attackers, but they actually instigated multiple outside tribes to war against Madīnah. The believers surrounded the tribe and held the area under seige. After about twenty days, there was a negotiation, and the tribe decided to surrender. They requested the same treatment as the

previous tribe of Jews, who were allowed to leave Madīnah. That tribe left in celebration, singing and dancing, mocking the Prophet and the believers. This time, the Prophet offered to allow one of their own tribe, a Jew who had converted and became a believer, to decide their fate. They agreed. After some deliberation, the mediator decided that the adult male traitors of his tribe must be executed, but only the men. The women and children were spared.

Slowly but surely, the community of believers in Madīnah began to recover from the devastating attacks against it, both from outside and from inside. With time, the believers began to get back on their feet. The streets felt safe again. The craftsmen returned to making their crafts. The merchants returned to their shops. The farmers returned to their fields. The whole city and the surrounding areas felt safe again. A year later [6 AH], the Prophet decided that he would participate in a pilgrimage to the holy House of God at Makkah. Over 700 believers joined him for the journey. They dressed in the all-white pilgrimage cloths in preparation for recreating the devotional rituals of Abraham and they brought with them animals for the ritual sacrifice re-enacting God's command for Abraham to sacrifice his son.

Word reached the idol-worshipping Makkans. They were still at war with Muḥammad and Madīnah. They fought three battles already. But they were also the caretakers of the holy sanctuary, where all pilgrims were supposed to be welcome in peace. As Muḥammad and the believers approached the outskirts of Makkah, some Makkan cavalrymen stopped the pilgrims at a place called Ḥudaybīyah. Muḥammad ordered his people to dismount and set camp. Some local tribal people asked the Prophet what he was doing. He said they were coming just for the pilgrimage at the sanctuary of Abraham. They went to Makkah and reported that the Madīnese had not come for war, just for the pilgrimage. The pagans of Makkah refused to believe it. They sent another messenger. He returned to Makkah with the same answer. They sent a third messenger, but he didn't even talk to the Prophet. As soon as he saw the sacrificial animals and everyone dressed in pilgrim cloths, he immediately turned around. He returned to Makkah furious, yelling at Abū Sufyān and the others. How dare they prevent pilgrims from visiting the sacred sanctuary?! The leaders of Makkah were supposed to be the caretakers of the sanctuary! It was their job to protect and provide for all pilgrims! The Makkans found themselves in a

dilemma. They sent a fourth messenger. He was rude and insulting. He told the Prophet that the believers would abandon him. Some of the Prophet's companions insulted him back. Then the man grabbed the Prophet's beard. A young man next to them smacked the hand away from the Prophet's beard and threatened to cut the man's hand off with his blade. The man asked who the young man was, and it turned out that the young man was his nephew. The man was shocked. In that society at that time, tribal and family bonds were stronger than anything. He was shocked that his own nephew would attack his own blood relative to defend the Prophet. He returned to the Makkans and told them that Muḥammad's believers were more loyal to him than the subjects of any king in any kingdom.

Then the Prophet sent a messenger to the pagans of Makkah. Abū Sufyān, his wife (the cannibal) Hind, and the other pagans of Makkah so despised Muḥammad and his message of One God that they did not even want to allow him to perform the sacred pilgrimage rites. They ordered their slaves in the army to kill the Prophet's messenger. They shot arrows at him. The shower of arrows killed his camel but he managed to escape and get back to the Prophet. Then the Makkans sent 50 armed sodiers to attack the Prophet, but they got caught along he way, and they were brought to Muḥammad as prisoners. The Prophet forgave them and released them to go back to Makkah. The Prophet sent another messenger. The second messenger never returned. The Makkans kept him and held him hostage. The believers thought he was killed. They all gathered and pledged allegiance to the Prophet to do whatever was necessary to defend each other, including avenging the death of messenger if the hostage was murdered.

Then a fifth messenger came from Makkah. He said he was sent to negotiate a peace treaty. There was an uproar. The believers were furious at the behavior of the barbaric pagans of Makkah, who claimed to be caretakers of the sacred sanctuary but attacked peaceful, unarmed pilgrims! The Makkan barbarians even took one of the pilgrims hostage! The believers who joined the Prophet for this pilgrimage refused to negotiate with such vile people, especially when many believers were still in Makkah, held hostage by their own families and prevented from going to Madīnah to join the other believers. The Prophet silenced them all and decided to discuss the terms. A scribe began to write the treaty as the Prophet dictated. He said, "In the name of the One God…" but the

negotiator interrupted, saying he did not believe in only one god, so he said to write instead "In Your name, O, God…" The Prophet agreed. Then the Prophet continued to dictate, "This is a treaty between Muḥammad, the Messenger of God, and…" but the negotiator interrupted again, saying that he did not believe Muḥammad was the messenger of God, so he should use only his actual name. The Prophet agreed. With every insult, the believers became more and more angry but, each time, the Prophet silenced them and agreed to the terms. The pagan demanded that the Madīnese not continue to Makkah this year, but return next year, and then only for three days. The Prophet agreed. His companions fumed. The pagan demanded a ten year truce, and neither the believers of Madinah nor the pagans of Makkah were to war against each other during that time. The Prophet agreed. The pagan demanded that both sides were free to make any alliances with any other tribes. The Prophet agreed. The pagan demanded that neither side would accept anyone running away to the other side without the permission of the runaway's family. The believers got angry because it was unfair: no one from Madīnah wanted to escape to Makkah, but there were many believers still trapped in Makkah who wanted to escape to be with the believers in Madīnah. Again, the Prophet agreed to the demands.

Just as they were writing the treaty, there was a commotion in the crowd. A believer held prisoner in Makkah heard that Muḥammad and the believers were nearby, just on the outskirts of Makkah. He escaped and ran for his life to join them at Ḥudaybīyah. The crowd parted as he approached the Prophet, bleeding, bruised, panting for breath, with his arms and legs still bound with the fetters he was tied down with in Makkah. He collapsed in front of the Prophet and thanked God for his escape. The pagan negotiator immediately jumped up and grabbed the runaway. The believers gathered, agitated, and perpared to attack the negotiator, but he yelled at the Prophet and pointed to the treaty written by the scribe, saying, "You just agreed not to accept runaways without their family's permission!" It turned out the runaway was the negotiator's son. The bleeding, beaten, and fettered boy begged for help. The infuriated believers, many of whom also only recently escaped from the brutal persecution and torture of the barbaric pagans of Makkah, could not believe what they were seeing. They seethed. They complained to the Prophet and argued and pleaded to save the runaway.

But the Prophet repeated that the negotiator was right: an agreement was made. The Prophet made a promise. He had to keep his word. The believers' hearts sank. They watched helplessly as the escaped runaway believer was tied up, whipped, kicked and beaten in front of their eyes. He screamed for help at the top of his lungs, and they listened, painfully, to his cries trailing off in the distance as he was dragged, beaten and bloodied, back to his pagan torturers in Makkah. The believers were heartbroken.

Since they were in the vicinity of the sanctuary area, the Prophet shaved his head and sacrificed an animal according to the Abrahamic rituals. The others did the same. Then the believers returned to Madīnah.

The next year [7 AH], the Prophet made pilgrimage to the sacred shrine of Abraham at Makkah, and many from Madīnah joined him. The idol-worshipping pagans of Makkah grudgingly allowed him, as it was part of their agreement the year before. They avoided Muḥammad as much as possible. On the third of the three days that were agreed upon in the treaty, Muḥammad offered the Makkans to invite them to celebrate a feast on the next day, but Makkans flatly refused and told him to get out of Makkah now that his three days were up. He and the bleievers returned to Madīnah. Now that there was a peace treaty between the believers in the One God of Abraham and the idol-worshiping pagans of Makkah, the believers were safe from the blades, arrows, and torture, and boycotts of the pagans. Madīnah was able to prosper. Alliances were made with neighboring tribes, some of whom also became believers. The Message spread all over Arabia to more and more tribes. During the peace, prosperity spread. Those Makkan believers who escaped the torture and persecution of the pagans of Makkah by migrating across the sea to Ethiopia returned to Arabia and joined the Prophet in Madīnah.

The next year [8 AH], in retaliation for an old feud from a long time before, one of the allies of the Makkan pagans killed one of the allies of the Prophet. The crime was made even worse because it was done in the sacred sanctuary, where no killing is allowed. Word quickly reached Madīnah. Madīnah's allies came to inform the Prophet that the Makkans broke the peace treaty. Muḥammad predicted that Abū Sufyān, the leader of the pagan Makkans, would come to Madīnah. Soon, he arrived. He tried to see Muḥammad, but the Prophet refused

to meet with him. Abū Sufyān tried to talk to some of the closest Companions of the Prophet, but all turned away from him and refused to intercede for him with the Prophet. He went to the house of his daughter, who accepted the Message and became a believer, but she wouldn't even allow him to sit on the Prophet's carpet, saying that he (Abū Sufyān, her father) was a filthy pagan. Abū Sufyān returned to Makkah.

Muḥammad made preparations. He called upon the allies of Madīnah and gathered 10,000 people to march on Makkah. It was the holy month of Ramaḍān, so they were fasting. As they made their way towards Makkah, some people were eager to fight. The Prophet ordered all the troops that they should not attack anyone who does not fight. They should not attack anyone who is hiding in their own homes. They should not attack anyone in the sacred sanctuary. Along the way, some skirmishes broke out. The Prophet himself paid the blood money so that there would be no blood feuds. A few pagans from Makkah traveled to see the Prophet on the way and begged him for forgiveness. He forgave them. They accepted the Message and became believers. There were some idol-worshiping pagans that were so vile, and their crimes against God and the believers were so great, that the Prophet commanded them to be found and killed no matter what, even if they were clinging to the holy shrine in the center of the sacred sanctuary. But even these people, when they came to the Prophet and begged his forgiveness, he forgave them. Even his worst enemies, even those whose crimes were so great that he ordered them to be assassinated, when they admitted their wrongs and asked for forgiveness, Muḥammad forgave them. Even the assassin who was hired by Abū Sufyān's cannibal wife, to kill the Prophet's beloved uncle Ḥamzah, when he came to the Prophet asking forgiveness, the Prophet forgave him.

The believers and their allies entered Makkah without resistance. Abū Sufyān announced to the people of Makkah that they would be safe in his house, but no one listened to him. They all went into their own houses. The Prophet reminded everyone not to harm anyone who was unarmed and peaceful. He went to the sanctuary, the holy House of God, the first altar built by Abraham, dedicated to the One God, and broke all the statues and idols that the pagans of Makkah had set up there. They were all destroyed so that only the shrine built by Abraham and Ishmael was left. Then he entered the shrine and washed away the

drawings that were painted onto it. He circled the shrine seven times, one of the rites established by Abraham. He announced to everyone that the holy House of God was now purified. Idol-worship was now banned in the sanctuary. The people of Makkah came in droves to give their allegiance to the Prophet and accept the Message of the One God. Abū Sufyān was not one of them. He was so belligerent that he even told Muḥammad to his face that he still didn't believe that he was the Messenger of God. One of his friends called him a fool who should be worried about his head. Abū Sufyān eventually reluctantly agreed to give allegiance, without converting. His cannibal wife, Hind, who ate the liver of the Prophet's beloved uncle, Ḥamzah, was also belligerent and complained about the Prophet being the cause of deaths in her family. After her outburst, she also reluctantly gave her allegiance, without converting. The very last of the pagans of Makkah who surrendered came to be known as "The Freed Ones" or "Those Who Were Freed," because the Prophet allowed them all to go free instead of killing them or capturing them as prisoners. These were the very worst enemies of Islam, who starved, tortured and killed the beleivers, who tried to assasinate the Messenger of God, who stole the wealth and property of the believers, who fought wars against the believers, and who held out until the very last moment, when they saw that everyone all around them had already joined Muḥammad and now they had no other choice but to give their allegiance, whether they believed in him as the Messenger of God or not. So they reluctantly gave their allegiance, some, like Abū Sufyān and his cannibal wife, even admitting that they still were not believers. The episode became known as 'The Conquest of Makkah.' The Prophet announced that there will be no more fighting and that blood-feuds are now over. He himself paid any remaining blood-debts that anyone else had, to ensure that everything was settled. There would be no more revenge. No more retaliation. He announced the beginning of an era of peace, regardless of whether people believed in the One God of Abraham, or were idol-worshiping pagans.

The next year [9 AH], Gabriel brought the words of God that marked a break with all idolatry and paganism. The announcement was made that, from then on, no one was allowed to be an idol-worshipper. Everyone had to believe in the One God. They were free to be Jewsish, or Christian, or any other faith that believed in the One God of Abraham. But, worshiping statues or idols would no longer be allowed.

Pagans had to convert to belief in the One God of Abraham. It was not a recommendation or a suggestion. It was not negotiable and it was not optional. It was the command of God. [In fact, it is the very first commandment: "Thou shalt have no other god but *one* God!" (Exodus 20:3).] Worshiping idols was now punishable by death. Of all the chapters that were brought by Gabriel, this is the only chapter of the Qur'ān that does not begin with the words "In the name of God, the Most Kind, the Most Merciful."

Since the wars between the Messenger of God and the wealthy pagans of Makkah who defiled the holy shrine that Abraham built, many of the tribes of Arabia were waiting to see which side would end up winning. After the peaceful conquest of Makkah, the tribes heard the news that Abū Sufyān, his cannibal wife, and the Makkan idol-worshipers decided that it was no use to resist. By this time, [year 10 AH] many tribes that were waiting to see what would happen started to send delegations to Madīnah to pledge their allegiance, to denounce the worship of idols and to announce their acceptance of the faith. The wave of belief in the One God of Abraham began to spread all over Arabia. With most of the local Arabian tribes now joining the community of believers, the Prophet looked to the empires on the borders of Arabia. He sent armies to protect the borders. From his home in Madīnah, he sent emissaries to the major capitals, inviting them to accept God's Message.

This year was also when the Prophet led the pilgrimage for the last time. It is commonly referred to as 'The Farewell Pilgrimage.' He taught everyone the rites and rituals of Abraham: the circling of the holy shrine seven times, the walking between mount Ṣafā and Mount Marwah seven times, the throwing stones at the places where Satan appeared to Abraham to tempt him away from God, the prayers at Miná and at Mount ʿArafāt, and the sacrifice to re-enact Abraham's willingness to sacrifice his son, by God's command. At the end of the pilgrimage, when everyone was on their way home, a large group of pilgrims was traveling with the Prophet as he left Makkah. He stopped the caravan at a pool of water called Ghadīr Khumm, near Juḥfah, on the way between Makkah and Madīnah. There, before everyone parted ways, the Prophet stopped at the pond of water and gave his famous final sermon, known as the sermon of Ghadīr Khumm. After the sermon, he asked the people gathered,

"O, people, do you not bear witness that God, the Almighty, is your Lord?"

They replied, "Yes."

Then he asked, "Do you not bear witness that God and His messenger have more authority over you than yourselves, and that God, the Almighty, and His messenger are your masters?"

They replied, "Yes."

Then he took ʿAlī's hand in his hand and raised ʿAlī's hand and said: "Whosoever I am his master, ʿAlī is his master."[4]

The next year [11 AH], after returning from the Baqīʿ cemetery and praying for the deceased believers there, the Prophet began to complain of an intense headache. His family nursed him and comforted him as best as they could. He washed and climbed the pulpit to address the people in the mosque. Eventually the pain became too much and he came back down. His family made him take some medicine, but it did not help. He stayed at home, resting, trying to bear the pain as much as he could. Eleven years after the attempted assassination in Makkah and his migration to Madīnah, having cleansed the holy House of God that was built by Abraham from idol worship, and having spread the message of the One God of Abraham throughout Arabia, Muḥammad, the Messenger of God, returned to his Lord. Muḥammad was buried in his own home, next to the private home of his family, where his beloved daughter Fāṭimah lived with his beloved grandchildren, Ḥasan and Ḥusayn, all within the Prophet's mosque in Madīnah. Today, a green dome on the roof marks the location of his burial place.

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[4] This *ḥadīth* is recorded in many authentic sources, including Aḥmad ibn Ḥanbal's *al-Musnad*, al-Nasā'ī's *al-Sunan al-kubrá*, al-Tirmidhī's *al-Sunan*, al-Ṭabarānī's *al-Muʿjam al-kabīr*, Ibn Abī Shaybah's *al-Muṣannaf* and many others. Listing all of the citations would require pages of footnotes. The following are just the *ḥadīths* cited by Aḥmad ibn Ḥanbal in his *al-Musnad* and in his *Faḍāʾil al-ṣaḥābah*. See: Aḥmad ibn Ḥanbal, *al-Musnad*, 38:32 #22945; 2:71 #641, #950, 2:268 #961, 2:434 #1311, 2:584 #989, 5:178 #3061, 30:430 #18479; 32:29 #19279, 32:31 #19280, 32:73 #19325, 32:75 #19328, 38:32 #22945, 38:193 #23107, 38:218 #23143, 38:541 #23563; Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:584 #989; 2:643 #1093. For a complete list, see: Muhammed Sādik Hāmidī, *Ahl al-Bayt in Qur'ān and Ḥadīths*, tr. Ali J. Hussain (Chicago: SJL Press, 2025).

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Among the many authentic *ḥadīth*s that the Muḥammad said about his family are the following:

The Family:

The famous "*ḥadīth* of the cloak" in which Muḥammad explains exactly who his family is. One day he was laying down resting under his cloak, using it like a blanket. One by one, his daughter Fāṭimah, her husband ʿAlī, and their sons Ḥasan and Ḥusayn, each came into the house and asked permission to join him. When they were all huddled together under the cloak like a blanket, Muḥammad raised his hands to heaven and bade God witness that these five people were his family. Then the angel Gabriel revealed the verse from the Qurʾān, "Indeed, God wants to remove all impurities from you, O, People of the Household [of the Prophet], and to purify you thouroughly" (Q, al-Aḥzāb, 33:33). This famous authentic *ḥadīth* has been transmitted by numerous companions, including the wife of the Prophet, ʿĀʾishah, another wife of the Prophet, Umm Salamah (Hind bint Abī Umayyah), ʿUmar ibn Abī Salamah, Wāthilah ibn al-Asqāʿ, Saʿd ibn Abī Waqqāṣ, ʿAbd Allāh ibn ʿAbbās, Abū Saʿīd al-Khudrī, and others. Numerous versions of it have been transmitted in *Sahīḥ Muslim* and other canonical sources of *ḥadīth* and *tafsīr*.[5]

[5] See, for example: Muslim Ibn al-Ḥajjāj, *Sahīḥ Muslim*, #6414; Muḥammad ibn ʿĪsá al-Tirmidhī, *al-Sunan*, 5:699 #3871; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:159 #4707; Aḥmad ibn Ḥanbal, *al-Musnad*, 6:298-304, # 27085, 26550, 26639; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *al-Sunan al-kubrá*, 2:149 #2972; Ḥusayn ibn Masʿūd al-Baghawī, *Sharḥ al-sunnah*, 14:116 #3911; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 12:72 #3276; Muḥammad ibn Jarīr al-Ṭabarī, *Jāmiʿ al-bayān fī taʾwīl al-Qurʾān*, 12:6, among many others. For a complete detailed analysis of all the narrations and all the transmitters, see the work of a contemporary *ḥadīth* scholar, Muhammed Ṣādik Ḥāmidī, *The Ahl al-Bayt in Qur'ān and Ḥadīths,* tr. Ali J. Hussain (Chicago: SJL Press, 2025).

The Messenger of God ﷺ said, "A servant does not truly believe until he loves me more than his own self and my family more than his own family..."[6]

The Messenger God ﷺ also said, "I swear by God, anyone who does not love my family, both for the sake of God and because they are my relatives, has not truly believed."[7]

The Messenger of God ﷺ said: "Love God for the blessings He has nourished you with. Love me for the love of God, and love my family for my love."[8]

The Prophet ﷺ looked at ʿAlī, Ḥasan, Ḥusayn, and Fāṭimah and said: "Whoever fights you, I will fight them; whoever is at peace with you, I will be at peace with them." [9]

Love for the Prophet's ﷺ family was also emphasized by Abū Bakr:

Abū Bakr said: "Because of Muḥammad ﷺ, protect his Ahl al-Bayt (family)."[10]

Abū Bakr said: "I swear by God, who holds my soul in His hand, that doing good to the relatives of the Messenger of God ﷺ is more beloved to me than doing good to my own relatives."[11]

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[6] Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 6:183 #6302; *al-Muʃam al-awsaṭ*, 6:59 #5790; Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Shuʿab al-īmān*, 3:88 #1420.

[7] Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 1:99 #140; Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:932 #1792, 2:935 #1797; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 4:75 #6960.

[8] Muḥammad ibn ʿĪsá al-Tirmidhī, *al-Sunan*, 6:134 #3789; Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:986 #1952; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 9:149 #10516; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:149 #4716.

[9] Aḥmad ibn Ḥanbal, *al-Musnad*, 15:436 #9698; *Faḍāʾil al-ṣaḥābah*, 2:768 #1350; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 3:68 #2555.

[10] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:26 #3713, 5:22 #3751.

[11] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:25 #3712, 5:115 #4036.

Fāṭimah:

The Messenger of God said, "Fāṭimah is a part of me; whoever harms her, harms me." [12]

ʿAlī:

The Prophet called ʿAlī "Someone who loves God and His messenger, and someone whom God and His messenger love…"[13]

Salmān said: I heard the Messenger of God ﷺ say: "Whoever loves ʿAlī has loved me; and whoever harbors hatred toward ʿAlī has harbored hatred toward me."[14]

The Messenger of God ﷺ said to ʿAlī: "You are to me as Hārūn [Aaron] was to Mūsá [Moses], except that there is no prophet after me…"[15]

The Messenger of God said to ʿAlī: "You are from me, and I am from you."[16]

The Messenger of God said, "Whoever hurts ʿAlī has hurt me."[17]

The Messenger of God said, "Whoever curses ʿAlī has cursed me."[18]

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[12] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:141 #6461.

[13] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 5:189 #4779. This *ḥadīth* is reported in many other *ḥadīth* collections.

[14] Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:141 #4648. He said this ḥadīth is authentic according to the conditions of al-Bukhārī and Muslim. Al-Dhahabī agreed.

[15] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:24 #3706, 6:3 #4416; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:119-120 #6370, #6371; Aḥmad ibn Shuʿayb al-Nasāʾī narrates this ḥadīth in his *Khaṣāʾiṣ ʿAlī* with over 20 *isnād*s; Jalāl al-Dīn al-Suyūṭī, *Qaṭf al-azhār al-mutanāthirah fī al-akhbār al-mutawātirah*, 281 #103, considers this ḥadīth *mutawātir*.

[16] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3:241 #2699, 5:179 #4251.

[17] Aḥmad ibn Ḥanbal, *al-Musnad*, 3:483 #15960; *Faḍāʾil al-ṣaḥābah*, 2:579 #981; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 12:75 #32771; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:365 #6923; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:122 #4619; Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalāʾil al-nubūwah*, 5:394.

The Prophet also has other sayings about how only evil people will curse ʿAlī. [19]

Ḥasan:

The Prophet used to carry him [Ḥasan] on his shoulders and say "O, God, I love him, so You love him too."[20]

The Prophet used to hug Ḥasan in his arms and say, "Whoever loves me, love him [Ḥasan] also."[21]

Ḥusayn:

The Prophet hugged and kissed Ḥusayn and would say, "Ḥusayn is from me, and I am from Ḥusayn. God loves whoever loves Ḥusayn."[22]

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[18] Aḥmad ibn Ḥanbal, *al-Musnad*, 44:328 #26748; *Faḍāʾil al-ṣaḥābah*, 2:594 #1011; Aḥmad ibn Shuʿayb al-Nasāʾī, *al-Sunan al-kubrá*, 7:441 #8422; *Khaṣāʾiṣ ʿAlī*, 111 #91, #92; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:121 #4615.

[19] Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:123 #6382; Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:23 #3703 (summarized); Muḥammad ibn Ḥibbān al-Bustī, *al-Ṣaḥīḥ*, 15:368 #6925; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 5:451 #5746; Abū Dāwūd Sulaymān ibn al-Ashʿath, *al-Sunan*, 4:212 #4650; Ibn Abī ʿĀṣim Aḥmad ibn ʿAmr, *al-Sunnah*, 2:619 #1433.

[20] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:33 #3749, 7:204 #5884; Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:129 #6409, 6410, 7:130 #6411, 6412.

[21] Aḥmad ibn Ḥanbal, *al-Musnad*, 38:192 #23106; *Faḍāʾil al-ṣaḥābah*, 2:780 #1387; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 12:99 #32852; Abū Nuʿaym Aḥmad ibn ʿAbd Allāh al-Iṣfahānī, *Maʿrifat al-ṣaḥābah*, 21:478 #6588; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:173 #4806.

[22] Aḥmad ibn Ḥanbal, *al-Musnad*, 29:102 #17561; *Faḍāʾil al-ṣaḥābah*, 2:772 #1361; Muḥammad ibn ʿĪsá al-Tirmidhī, *al-Sunan*, 6:123 #3775; Ibn Mājah Muḥammad ibn Yazīd, *al-Sunan*, 1:101 #144; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:427 #6971; Abū Bakr ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 12:102 #32860; *al-Musnad*, 501 #808; Muḥammad ibn Saʿd, *al-Ṭabaqāt al-kubrá*, 1:384 #352; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 3:33 #2589; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:194 #4820; Abū Nuʿaym Aḥmad ibn ʿAbd Allāh, *Maʿrifat al-ṣaḥābah*, 19:314 #6039; Abū Bishr Muḥammad ibn Aḥmad al-Dūlābī, *al-Kuná wa-al-asmāʾ*, 2:315 #386; Muḥibb al-Dīn Aḥmad ibn ʿAbd Allāh al-Ṭabarī, *Dhakhāʾir al-ʿuqbá*, 133.

Aḥmad ibn Ḥanbal narrates that Ḥusayn ibn ʿAlī said: "Whoever's eyes water for us, or sheds a single tear for us, God will grant him Paradise."[23]

The Qurʾān:

The holy Qurʾān commands the Prophet, "Say: I do not ask of you any reward for it [the religion I have delivered to you] except to love my family" (Q, al-Shūrá, 42:23). It is no coincidence that *all* Muslims, regardless of their group affiliations, say in every prayer: "O, God, send blessings upon Muḥammad *and the family of Muḥammad*, and have mercy upon Muḥammad *and the family of Muḥammad*." [24] The command to love the family of Muḥammad is universally accepted in Islam. And the Messenger of God has made it very clear that anyone who makes his family happy, makes *him* happy, and anyone who causes harm to his family, causes *him* harm. So who can call themselves Muslim when they ignore the Prophet's command to love Fāṭimah, ʿAlī, Ḥāsan, and Ḥusayn? And who can call themselves Muslim when they do nothing to defend Fāṭimah, ʿAlī, Ḥāsan, and Ḥusayn from those who would do them harm? God states in the Holy Qurʾān,

﴿ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ
فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴾

"Indeed, those who wrong God and His Messenger,
God will curse them in this world and in the next and
He has prepared for them a humiliating punishment."
(Q, al-Aḥzāb, 33:57)

[23] Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:675 #1154.

[24] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:178 #3369, #3370, 8:95 #6357, #6360; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 2:16 #935, #938.

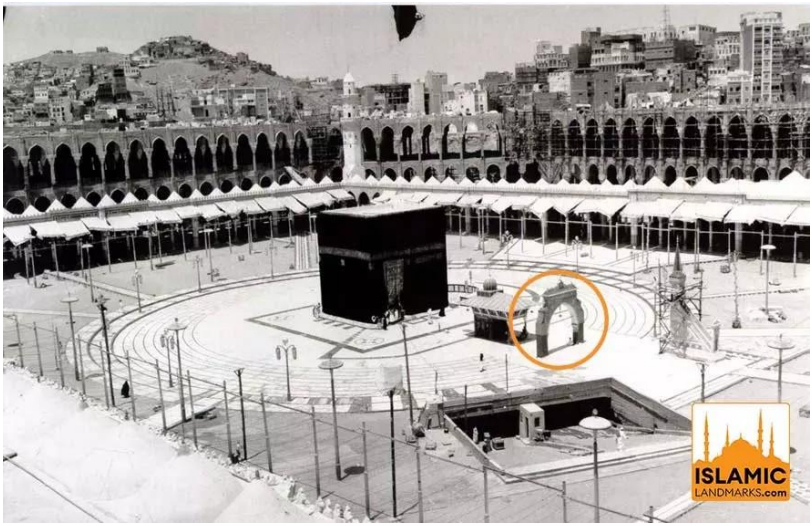
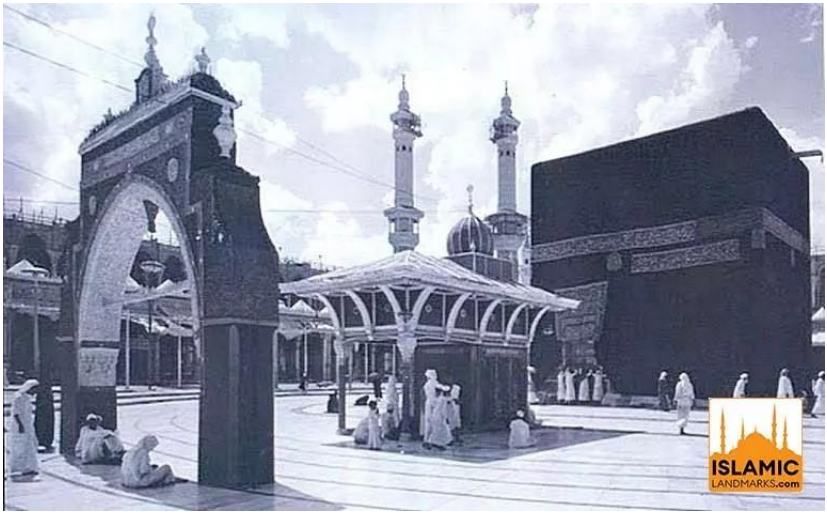


Photo of the Kaʿbah shrine at Makkah (mid-1900s) showing *Bāb Banī Shaybah* (circled). The Gate of Banū Shaybah was one of the entrances to the shrine, and marks the extent of the shrine complex during Muḥammad's lifetime. At the bottom right are stairs leading below ground to the ancient zamzam well.



Another view of *Bāb Banī Shaybah*.



Jabal al-Nūr (the Mountain of Light), outside Makkah at the time of Muḥammad. The Prophet used to climb up this mountain regularly and meditate in a cave at the peak.



The entrance to the cave of al-Ḥirāʾ, at the peak of Mount Nūr.



The tombs of the Prophet's beloved mother, Āminah, and the Prophet's beloved wife, Khadījah, at the Muʿallāh cemetery in Makkah, before its destruction by Wahhābī extremists.



Khadījah's grave today.



A modern image of the Prophet's mosque in Madīnah.



The Prophet's tomb, under the famous green dome. Wahhābī extremists also attempted to destroy Muḥammad's tomb during their rampage in which they destroyed numerous Islamic historical sites.

1

FĀṬIMAH (& ʿALĪ, THE COMMANDER OF THE FAITHFUL)

Fāṭimah was the daughter of Muḥammad and Khadījah. She was the youngest of their children and the only one to survive her father. She was the baby of the family. She was very, *very* close with her beloved father. And her father also doted on her. She was 'daddy's little girl.' There are multiple accounts that quote Muḥammad as saying, "Fāṭimah is a part of me. Whoever hurts her hurts *me*, and whoever makes her happy makes *me* happy."[25] She was a growing little girl in Makkah when the idolatrous pagans boycotted her father and anyone who believed in his message, refusing to sell food to any believers. The deprivation and vitamin deficiencies she suffered then affected her health for the rest of her life.

Abū Ṭālib was one of Muḥammad's uncles. He had a son named ʿAlī. Long before Muḥammad received the Message from Gabriel, there was a famine in Makkah. Abū Ṭālib had many children. At that time, Muḥammad suggested to his relatives that they should all help out Abū Ṭālib by volunteering to adopt one of his children and raise them. This would help lighten Abū Ṭālib's heavy load. Since everyone would still be together in the same town anyway, just living in a different household with close relatives, Abū Ṭālib agreed. Muḥammad adopted the young ʿAlī while he was still a child and raised him in the same house with his beloved wife, Khadījah, loving him as his own son. Muḥammad was like a father to ʿAlī. And ʿAlī was like a son to Muḥammad.

When Muḥammad first received God's Message, Khadījah and ʿAlī were the first of his family to become believers. The night that the assassins sent by Abū Sufyān and the other pagans of Makkah came to Muḥammad's house to kill him (he had already escaped, by the grace of

[25] Aḥmad ibn Ḥanbal, *al-Musnad*, 4:323 #18907, 18927; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʿjam al-kabīr*, 14:416 #16459; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:158 #4747.

God), ʿAlī was wearing Muḥammad's clothes and sleeping in Muḥammad's bed as a decoy. The assassins broke into the house and were ready to kill the 'Muḥammad' sleeping in Muḥammad's bed, but when they found out that it was ʿAlī, they realized Muḥammad had already escaped. After doing the things that Muḥammad had instructed him to do for him in Makkah in his absence, when it was safe for him to go, ʿAlī also left Makkah to join Muḥammad and the believers in Madīnah.

Many of Muḥammad's Companions asked the Prophet for his beloved daughter's hand in marriage. Muḥammad refused all of them. Then, in the first or second year after the Prophet's migration to Madīnah, he asked Fāṭimah if she wanted to marry ʿAlī, and she agreed. But ʿAlī, like the Prophet, lived so humbly and modestly that he did not even have enough money for a wedding. He wanted to sell his horse, but the Prophet told him that he would need the horse and advised him to sell his shield instead. ʿAlī sold his shield and used the money to buy some food for the guests and some modest gifts for his new bride. The Prophet himself officiated the ceremony.

Thus, two of the earliest believers in the Message, and two of the closest and most beloved people to Muḥammad, and two of the most exemplary believers, were married to each other. The Prophet's household soon grew when Faṭimah gave birth to her first child. In those days, the pagan Arabs liked to give their children tough, warrior names like 'Wolf,' 'Tiger,' and 'War.'[26] Whenever a pagan named 'War' converted and became a believer, Muḥammad would change his name to 'Peace.' The Prophet enouraged believers to give their children good names. When Faṭimah's first child was born, the Prophet named his grandson Ḥasan (good, handsome). Not long after, she gave birth to her second child, and the Prophet named him Ḥusayn ('goodie', 'handsomie').[27] Later, when she was pregant with her third child, the Prophet told her to name the child Muḥsin (Do-gooder, One who does good deeds). Sadly, the Messenger of God breathed his last and returned to his Lord while Fāṭimah was still pregnant with Muḥsin. Not only were

[26] The name of Abū Sufyān's father was Ḥarb (War).

[27] In Arabic, the diminutive of Ḥasan is Ḥusayn. In every language, diminutives are ways to make a smaller, cuter version of the original. For example, in English, 'Steven' becomes 'Stevie' and 'Barbara' becomes 'Barbie.' In Spanish, 'Carlos' becomes 'Carlito' and 'Pablo' becomes 'Pablito.'

they the beloved grandchildren of the Messenger of God, and the children of Muḥammad's beloved Fāṭimah and ʿAlī, but Ḥasan and Ḥusayn were the first children born in Islam.

These five, Muḥammad and his family, were like the 'first family' of Islam: Fāṭimah, Muḥammad's beloved baby daugher from his beloved wife, Khadījah; Fāṭimah's husband and Muḥammad's beloved cousin whom he also raised from childhood; and their two sons, Ḥasan and Ḥusayn. They were the only people in the world who were born and/or raised in the Message. While other believers converted and accepted the Prophet as adults, these five were raised in Islam by the Messenger of God himself. They were the living embodiment of the Message. And while the Prophet quickly became the most powerful man in Arabia, he never kept any wealth for himself. He continued to live a simple life, giving instead to the poor. There were times when this most powerful man in Arabia was so poor that he and his family went hungry.

The Qurʾān describes the piety of this first family of Islam when they were fasting during the month of Ramaḍān and only had a little bit of simple food with which to break their fast. Just before it was time to eat, there was a knock at the door. A poor, hungry beggar asked for food. Muḥammad, Fāṭimah, ʿAlī, Ḥasan, and Ḥusayn gave their food to the beggar. They broke their fast with only water for dinner that day. The next day they were fasting and again they had some simple food ready for dinner. Then there was a knock at the door and a poor orphan child was asking for food. They gave their dinner to the orphan and again had only water that night. The next day when they were preparing for dinner, there was a knock at the door and there was a prisoner of war. For the third day in a row, they gave away their food, had only water for themselves, and went to bed hungry. Then Gabriel brought the verse: "And out of their love for God, they feed the poor, the orphan, and the prisoner of war" (Q. al-Insān, 76:8).

This was the simple lifestyle of Muḥammad and his family, who gladly gave away whatever they had to the poor and needy. The family lived together like this, basking in the love of the Prophet, and they also loving him and devoted to him. He showered his little grandchildren with love, even calling them "the two leaders of the youths of Heaven."[28]

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[28] Muḥammad ibn ʿĪsá al-Tirmidhī, *al-Sunan*, 6:117 #3768, 6:127 #3781; Muḥammad ibn Yazīd Ibn Mājah, *al-Sunan*, 1:85 #118; Aḥmad ibn Shuʿayb al-Nasāʾī, *al-Sunan al-kubrá*, 7:318 #8113, 7:368 #8240, #8461, #8472, #8473, #8474,

Sometimes, when he was leading prayers in the mosque and little Ḥasan and Ḥusayn were playing, when the Prophet bowed and put his forehead to the ground, Ḥasan and Ḥusayn would climb up on his back like they were riding a horse. Instead of coming back up, he would stay in that position, extending his prostration with extra praises of God until the two boys climbed down, then the prophet would continue with the rest of the prayer. After the prayer, when congregants asked him why he took so long in that position (they couldn't see what was going on because everyone's forehead was to the ground), Muḥammad told them that Ḥasan and Ḥusayn had climbed up on his back to play, and he loved them so much he didn't want to disturb their play.

This is how the first family of Islam lived, in the love of the Prophet, and for the love of God, until the final Messenger of God passed away and returned to his Maker. The community of believers was in sorrow. But the first family, Fāṭimah, ʿAlī, Ḥasan, and Ḥusayn, were stricken with grief more than anyone. Fāṭimah, in particular, was totally devastated. The loss of her beloved father was an emotional disaster that weighed heavily on her already fragile health. All while she was pregnant with her third child still in her belly. Her sorrow knew no bounds. The loss of her precious father was a calamity. Her husband and little sons were also grieving, but they tried their best to comfort and console her instead. There was only so much they could do. Nothing could describe the depths of her sadness.

ʿAlī and some close family were busy preparing the Prophet's body for burial. The three ritual washes, once with camphor water, once with lotus water, and a final wash with just water, then wrapping in the funeral cloth, and the funeral prayer before the burial. While ʿAlī and the family were doing this, and while Fāṭimah was grieving, others were arguing and fighting over who should be next leader of the community. Conversation became yelling, and yelling became physical confrontations. People came to blows. ʿAlī was in the house with

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#8475, 10:429 #11949; Aḥmad ibn Ḥanbal, *al-Musnad*, 17:31 #10999, #11594, #11618, #11777, #23329, #23330; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:411 #6959, #6960; Abū Yaʿlá Aḥmad ibn ʿAlī, *al-Musnad*, 2:395 #1169; Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʃam al-kabīr*, 3:61 #2534–2552; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:166 #4778, #4779, #4780, 3:381 #5630. Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, 2:775 #1372; Muḥammad ibn Ḥibbān, *al-Ṣaḥīḥ*, 15:421 #6966; Abū Yaʿlá Aḥmad ibn ʿAlī, *al-Musnad*, 3:397 #1874; Muḥammad ibn Saʿd, *al-Ṭabaqāt al-kubrá*, 1:377 #343.

Fāṭimah and refused to participate in the confrontations. The violence spilled onto the streets and a near riot formed in front of the house. They banged on the door and demanded that ʿAlī come out. Fātimah, heavily pregnant, stood behind the door and refused to unlock the door. The people outside became angrier and more violent. Someone kicked open the door to force their way in. The lock broke, the door swung on its hinges, and the Prophet's beloved daughter was smashed between the heavy door and the wall. She screamed in pain. Her baby miscarried and dropped to the floor. Her bloody insides spilled out and she fell to the ground in a heap on top of her dead baby and her bloody insides. The Prophet's beloved daughter, about whom he said, "Fāṭimah is a part of me. Whoever hurts her hurts *me*…" was slumped on the ground in a bloody heap, sceaming in pain and crying.

Her bleeding eventually stopped. Fāṭimah survived the night. But the damage to her already frail body never healed. The loss of her father, the loss of her baby, the loss of her already ailing health, was too much to bear. She fell into despondency. The catastrophe was more than most people could suffer. She spent most of her time weeping at her beloved father's grave. The despair was too difficult to endure. Her health continued to deteriorate. She withered away. She made her husband swear never to allow those who did that to her to attend her funeral. Within only months after her father's passing, the beloved daughter of the Messenger of God, whom he caressed and hugged and kissed and showered with love and tenderness, returned to her Maker. ʿAlī buried her privately in secret, just as she requested.

Fāṭimah was the only one of Muḥammad's children to reach adulthood and survive him. All of the descendants of Muḥammad, the Messenger of God, are the progeny of Fāṭimah. To this day, Muslims call Muḥammad's descendants *Sayyid* (Leader) or *Sharīf* (Noble), out of respect for their lineage to the Messenger of God.

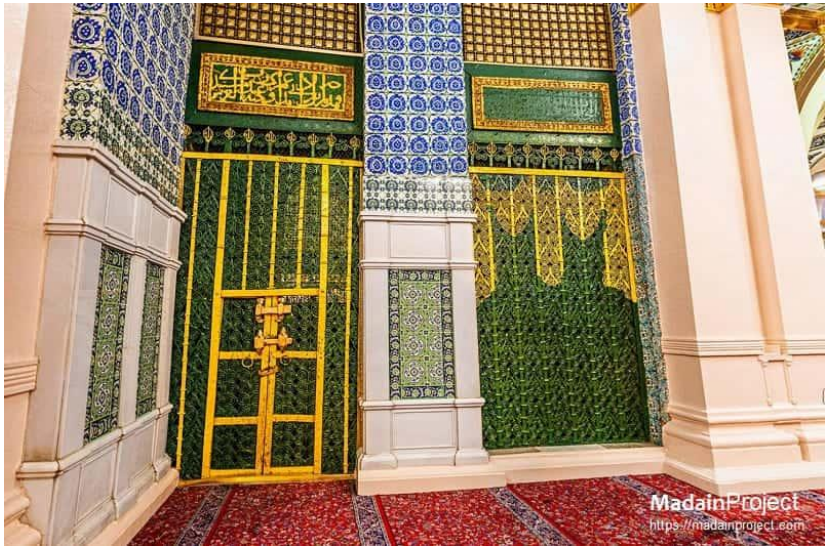
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The *Baqīʿ al-gharqad* cemetery in Madīnah prior to its destruction. The graves of the beloved family of the Prophet were desecrated and destroyed, along with the graves of many of the Prophet's Companions buried there.



The destroyed *Baqīʿ al-gharqad* cemetery in Madīnah today, with the Prophet's mosque in the background. Per her wishes, Fāṭimah was buried in privately and in secret. She may have been buried in her house (next to the Prophet's house, under the green dome, see below), or she may have been buried in the Baqīʿ cemetery in an unmarked grave. These are the two most likely possibilities. It is also possible that she may have been buried elsewhere. God knows best. Below is an image of Bāb Fāṭimah (the door to Fātīmah's house, next to the Prophet's.



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After the death of the Prophet, the first caliph was Abū Bakr. During the Prophet's lifetime, tribes in Arabia who gave their allegiance to him and became believers paid their tithes to him at Madīnah. After the Prophet's death, some of these tribes, far from Madīnah and not part of the decision-making process that led to the choice of the new caliph, refused to pay tithes to Abū Bakr. At the beginning of the Prophet's Message, when the believers were just a small community, the tithes did not amount to much, but by the time all of Arabia paid allegiance to the Prophet, the tithes added up to millions and millions of gold and silver coins. Abū Bakr gathered armies and attacked the tribes refusing to pay, forcing them to submit to the authority of Madīnah. These were called the *Riddah* (Apostasy) Wars. Abū Bakr assigned as leaders of these armies members of Abū Sufyān's family and relatives. One by one, the armies of the caliph won each of the battles. Eventually, all of Arabia came under caliphal control. One day, Abū Bakr developed a fever. The fever never broke. Day after day, he remained bedridden and did not improve. Sensing that his end was near, Abū Bakr appointed ʿUmar ibn al-Khaṭṭāb as the second caliph. Abū Bakr's caliphate lasted only two years and ended when he died in 13 AH.

While Abū Bakr sent a few small expeditions outside of Arabia, they were no more than minor expeditions. Abū Bakr focused his main efforts on the *Riddah* Wars within Arabia. The wars were successful and the new caliph at Madīnah now had at his command armies of hundreds of thousands at the borders of Arabia with nothing to do. ʿUmar decided to send full scale armies beyond Arabia. During ʿUmar's caliphate, Madīnah's armies went westward and conquered Egypt. ʿUmar sent armies Northwest and conquered Syria, where Abū Sufyān had a vacation home, and he allowed Abū Sufyān's relatives to lead these armies and rule those areas. ʿUmar also sent armies Northeast and conquered Iraq, and even further eastward into Central Asia. Everywhere they conquered, the Muslim armies built garrison towns where they lived, apart from the locals. The Muslims did not want to blend in with the local populations and they did not want to convert the locals. Muslims do not have to pay the *jizyah* tax. Muslims only had to pay their religious tithes. Non-Muslims had to pay a tax called *jizyah* for

the security provided by the army, just as today we pay tax to the government for the military to defend the country. The early Muslim conquerors were not interested in converting the locals because ruling over non-Muslims was much more profitable than ruling over converts to Islam.

The taxes from all these rich lands brought in a tremendous amount of wealth to the capital at Madīnah. But Madīnah was still just a small town in Arabia, and the caliph was still just a man who walked the streets like anyone else. One day, as ʿUmar was walking in the market, someone complained that his tax is too high and asked ʿUmar to do something about it. ʿUmar asked how much tax he paid. The man answered two silver coins per day. ʿUmar then asked what kind of work he did. The man answered that he was a carpenter, stonemason, and a smith. ʿUmar then said that he didn't think the tax was that high. A few days later, as ʿUmar was leading the prayers, the man slipped in with the congregation, got closer to ʿUmar, and stabbed him six times. On his deathbead, ʿUmar appointed six Companions of the Prophet to choose one among themselves as the next caliph. ʿUmar's caliphate lasted for ten years, until his death in the year 23 AH.

ʿUthmān ibn ʿAffān became the third caliph. He was of the clan of Umayyah, the family whose members included Abū Sufyān and others among the worst enemies of Muḥammad and the believers. These were the most staunch idol-worshipping pagans of Makkah, the ones who attacked, tortured, starved, and killed the believers. They were the ones who warred against Muḥammad and the believers. They were the biggest enemies of Muḥammad. Members of this family were among the people who vexed the Prophet the most.[29] Unlike the rest of his family, ʿUthmān was one of the earliest believers to join Muḥammad. At the time, while this family was torturing, fighting, and killing the believers, that made ʿUthmān's family very angry. ʿUthmān was the hostage that was held captive by the Makkan pagans just before the Treaty of Ḥudaybīyah. (Yes, his own family held him hostage!) If Muḥammad, his daughter Fāṭimah, and his grandchildren were the first family of Islam, then Abū Sufyān, his cannibal wife and their family were the *last* family

[29] For a *ḥadīth* to this effect, see: Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 4:480 #8482. The great scholar of ḥadīths, Muḥammad ibn Aḥmad Shams al-Dīn al-Dhahabī, stated: "This *ḥadīth* conforms to the conditions of al-Bukhārī and Muslim."

of Islam. In fact, they were literally the very last, giving in only reluctantly at the conquest of Makkah, and even then, Abū Sufyān openly admitted that he still didn't believe Muḥammad was the Messenger of God.

When Muḥammad first preached the message of the One God of Abraham, Abū Sufyān and the Umayyad clan saw the Message of returning to the faith of Abraham as a threat. They profited from the worship of the idols in the holy sanctuary of the holy House of God built by Abraham. They monopolized the pilgrimage to the sanctuary and the trade that passed through the safety of the sacred area. Their wealth and power made them the ruling elite of Makkah. Their power was based on their domination of the poor, the slaves, the orphans, and the needy, all of whom were attracted to Muḥammad's message of justice and One God. But now Abū Sufyān and his greedy family saw that what Muḥammad established could bring them even more wealth and power than they could ever imagine. First, during the caliphate of Abū Bakr, tithes from all of Arabia came to the caliphal capital at Madīnah. Then, during the caliphate of ʿUmar, taxes paid from Egypt and North Africa, the Eastern Mediterranean, Iraq, and Central Asia were being sent to Madīnah. The wealth of Abū Sufyān and his idol-worshiping pagan family in Makkah at the dawn of Islam was nothing compared to the millions and millions of gold and silver coins coming to the treasury of the caliphate now! The power they had from the wealth in just one small town named Makkah was nothing compared to the power over all of Arabia, all of Egypt, all of Syria, and all of Persia! And the armies continued to expand into more and more lands.

Abū Sufyān and the rest of ʿUthmān's idol-worshiping pagan relatives, the same people who were angry with him when he was one of the earliest people to join Muḥammad and the believers, now were thrilled that he was the new caliph! They took advantage of him to obtain high positions in his government. They became administrators, treasurers, tax collectors, chiefs of police, generals in the army, mayors and governors. Abū Sufyān and his cannibal wife, Hind, had a son named Muʿāwiyah (little barking dog).[30] He worked his way up the ranks

[30] In the English, the word representing the sound that a dog makes (anomatopoeia) is "Woof! Woof!" The equivalent word in the Arabic language is " ʿĀw! ʿĀw!" The active participle, the noun for the person who makes that sound, is "Muʿāwī." Adding a *tā' marbūṭah* at the end makes it diminutive, "Muʿāwīyah," meaning, 'the

and, by the caliphate of ʿUthmān, became governor of the rich lands of Syria. There he had more and more nearby territories added to his control and he amassed a considerable army. Muʿāwiyah learned from, and imitated, many of the practices of the Christian Byzantine empire (the Holy Roman Empire) in his administration, financial management, and military affairs. Muʿāwiyah married a woman from a Christian tribe. They had a son named Yazīd, who was raised by her tribe. ʿUthmān's relatives were also placed in leadership positions in Egypt, Iraq, Persia, and throughout the caliphate.

In Madīnah, ʿUthmān was surrounded by his relatives as close advisers and managers of his affairs. His cousin, Marwān, served as his right-hand man in Madīnah. Marwān's father, al-Ḥakam, was the brother of ʿUthmān's father, and, like Abū Sufyan, was among the last people to give allegiance to the Prophet. Like Abū Sufyān, even after giving his allegiance, he continued to vex the Prophet. He would ridicule and mock the Prophet. Sometimes he mocked the way the Prophet talked, sometimes he mocked the way the Prophet walked. One time, the Prophet turned around and caught him in the act. The Prophet cursed him and cursed those who would come from his loins.[31] He pretended to be a believer but was secretly an informant. He used to eavesdrop and spy on the Prophet, then report secrets to the enemies of Islam.[32] When he was caught, the Prophet exiled him from Madīnah, never allowing him to return.[33] This family, the worst enemies of the Prophet, who continued their vile behavior even after claiming to give allegiance to the Prophet, and who were cursed by the Prophet during his lifetime, now

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little one who is always barking.' One can only imagine why his mother and father may have named him that.

[31] For the original *ḥadīth*, see: Aḥmad ibn Ḥanbal, *al-Musnad*, 26:51 #16128; Abū Bakr Aḥmad ibn ʿUmar al-Bazzār, *al-Baḥr al-zakhkhār (Musnad al-Bazzār)*, 6:159 #2197.

[32] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 8:66 #6241, *al-Adab al-mufrad*, 368 #1072; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 6:180 #5764, 5765; Muḥammad ibn ʿĪsá al-Tirmidhī, *al-Sunan*, 4:361 #2709; Aḥmad ibn Shuʿayb al-Nasāʾī, *al-Sunan al-kubrá*, 6:376 #7035, *al-Mujtabá*, 8:60 #4859; Aḥmad ibn Ḥanbal, *al-Musnad*, 37:461 #22802. The narration of ʿAbd Allāh ibn ʿAbbās in al-Tabarānī's *al-Muʿjam al-kabīr* shows that this person was Ḥakam.

[33] Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Muʿjam al-kabīr*, 3:351 #3097, 12:148 #12724; Ibn al-Athīr ʿAlī ibn Muḥammad ibn Muḥammad, *Usd al-ghābah*, 1:274; Aḥmad ibn ʿAlī ibn Ḥajar, *al-Iṣābah*, 2:104 #1783.

served as ʿUthmān's inner circle of advisors in Madīnah and held the most important government positions throughout the caliphate.

Before long, these same wicked people who had made so much trouble for the Prophet and were cursed by him, now also began to make trouble for ʿUthmān. Governors treated their people violently, levied unnecessarily heavy taxes, took public lands for themselves, and lined their own pockets with public funds. In Madīnah, ʿUthmān's advisers encircled him and either prevented him from knowing about the corruption throughout the caliphate, or covered it up and told him everything was fine. Things got worse and worse. People throughout the caliphate became more and more upset. Communications went unanswered. Complaints were dismissed. Eventually, delegations of elders traveled to Madīnah to discuss their grievances with the caliph directly. He promised them to take care of things. But the corruption had gone on for so long and their complaints went unanswered for so long, it was difficult for them to believe ʿUthmān. He asked ʿAlī to intervene. ʿAlī met with ʿUthmān and the delegations, heard everyone out, and when ʿUthmān promised to take care of everything, ʿAlī vouched for ʿUthmān's promises. The delegations were satisfied, and went back to their home lands.

But, as time passed, ʿUthmān's advisers in Madīnah and his governors throughout the caliphate made him go back on his promises. Things got even worse. The governors became even more harsh with their people. Corruption increased. Some governors were alcoholics. Others claimed that the conquered lands were their private playground. They claimed that they were better than the people they governed because they were from Makkah, just like the Prophet was (even though the were the enemies of the Muḥammad in Makkah!). The people became more and more upset. The worst enemies of Islam, cursed by the Prophet, were now governing over the Muslims, and the caliph kept defending them and making excuses for them because they were his relatives. Now more angry people came to Madīnah to complain directly to ʿUthmān. Some of the same people as before came to remind him that he broke his promises from their last visit. A group came from Egypt. Another group came from Kūfah (in Iraq). Another group came from Baṣrah (in Iraq). They confronted ʿUthmān publicly with the issues. ʿUthmān admitted there was some financial mismanagement, but said that he would take care of things. His inner circle of advisers told

ʿUthmān that he should crack down on the people who were complaining and kill them. ʿUthmān again asked ʿAlī to intervene. ʿAlī tried to make peace between the parties. ʿUthmān again asked ʿAlī to vouch for his promises. ʿAlī told him that he should address the concerns right away. ʿUthmān promised to the people that he would take care of everything and there was nothing to worry about. The people disbanded and started on their way home.

The group going back home to Egypt was going happily along their way. On the outskirts of Madīnah they saw someone on a camel going by them at top speed. In those days, and even today, people put colorful decorations and markings on their horses and camels or their saddles or stirrups. Someone recognized that it was one of ʿUthmān's camels. The Egyptians became suspicious and raced to catch up to the camel and its rider. They noticed it was ʿUthmān's servant. They asked what was his hurry and what was going on? They were not satisfied with his answers. They searched him and found a message from ʿUthmān to the governor of Egypt. It had ʿUthmān's seal on it. It listed the names of people in the group and said they were on their way back to Egypt from Madīnah and that, when they arrived back home in Egypt, the governor was ordered to kill them. They were angry before, but now, they were *furious*! They tied up the messenger and headed back to Madīnah with the evidence.

They confonted ʿUthmān. He denied everything. They said it was his camel. He said it was taken without his permission. They said the messenger was his own servant. He said the servant did it without his knowledge. They said the letter has his own official seal. He said he had no idea who used his caliphal seal. The people were now on edge. This was now the last straw. They said to ʿUthmān that one of two possibilities was true. Either he was lying, in which case he did not deserve to be leader of the Muslims and he should step down as caliph. Or, he was telling the truth, in which case he was so incompetent that evil people around him were manipulating him and making caliphal decisions, issuing caliphal decrees, and sending caliphal messages with his official seal, all without his knowledge, and he should step down. Either way, he was not fit to be leader and he should step down.

The people were becoming more and more agitated. ʿUthmān went to lead the Friday prayers and when he climbed the pulpit and gave the sermon, people pelted him with stones and he passed out unconscious. His family dragged him back to his house. ʿAlī sent his sons, Ḥasan and

Ḥusayn, to protect ʿUthmān from the mob. For a few weeks, ʿUthmān still led the prayers at the mosque, but then the mob wouldn't let him anymore. For a few more weeks after that, they surrounded his house and refused to leave until he addressed their demands. ʿAlī continued to try to resolve the issues peacefully. ʿUthmān sent a letter to Muʿāwiyah in Syria, asking for troops to save him from the mob. Muʿāwiyah, the son of Abū Sufyān and the cannibal, Hind, dragged his feet and delayed. Things in Madīnah escalated and eventually, the mob wouldn't allow anyone in or out of ʿUthmān's house. ʿAlī sent Ḥasan and Ḥusayn to bring ʿUthmān food and water. Out of respect for the Prophet's family, the mob let them through. ʿAlī even warned ʿUthmān directly that his advisers and family were not to be trusted; that the whole mess was because ʿUthmān kept listening to their advice. He said to ʿUthmān that the people want justice. All he had to do was give it to them. ʿUthmān continued to insist that he had done nothing wrong.

The people of Madīnah shut themselves in their homes. They did not want to get involved. ʿĀ'ishah, the youngest wife of the Prophet,[34] left Madīnah. Some other Companions of the Prophet also left the city. The situation became more and more tense. The mob became more and more on edge. The stalemate was dragging on and on. Some among the mob were cool-headed and just waited for ʿUthmān to abdicate his leadership position. Others became increasingly agitated. Eventually, one of the hot-headed people got tired of the standoff and, realizing that ʿUthmān was never going to step down, broke into his house and killed him.

The seige was over. But the problems for the community of believers had just begun. In the chaos of this horrible situation, people looked to the most qualified person to lead the community. ʿAlī was chosen as the next caliph. In Syria, Muʿāwiyah, who deliberately delayed sending troops for ʿUthmān's defense, refused to accept ʿAlī as the caliph. He knew that ʿAlī would rule justly and in the interest of the Muslims. Muʿāwiyah knew that he would not be able to manipulate ʿAlī the way

[34] Muḥammad truly loved Khadījah as his soul-mate. The proof of this is that he never married any other woman while Khadījah was alive. After her death, and after he became leader of the community of believers at Madīnah, he accepted several political marriages to make alliances with various people and tribes. Many of these wives were elderly widows. ʿĀ'ishah was a young girl. Muḥammad did not have any children from any of these political marriages except for a boy with his wife Māriyah, who was named Ibrāhīm and who died in infancy.

he did ʿUthmān. Muʿāwiyah knew that he would lose his governorship and his position as ruler in Syria. He decided to use the situation to his political advantage and blame ʿAlī for the murder of ʿUthmān. The relatives of ʿUthmān who used ʿUthmān until he was killed also knew they would not be able to manipulate ʿAlī they way they did ʿUthmān. Like Muʿāwiyah, they knew that ʿAlī would rule by the Qurʾān and the *sunnah* (practice) of the Prophet, that was the exact opposite of what they wanted. They ran away from Madīnah back to Makkah, where they were Muḥammad's worst enemies during his lifetime. There, they convinced ʿĀʾishah to rally people against ʿAlī. One of them even used the wealth he pocketed from the treasury at Madīnah to pay people to fight ʿAlī. Not only did they refuse to give ʿAlī allegiance and recognize him as the new caliph, but they also stirred up the people into taking up arms to war against ʿAlī. They, the very people who got ʿUthmān into trouble in the first place, now acted like ʿUthmān's loyal companions and demanded revenge for the blood of ʿUthmān. They blamed ʿAlī, even though ʿAlī and his children were the ones who defended and protected ʿUthmān.

In Iraq, the people overthrew the governors there and pledged allegiance to ʿAlī. The troublemakers in Makkah wrote letters to the people in Iraq trying to convince them not to accept ʿAlī as caliph. Word reached Iraq that troops were gathering. ʿAlī insisted that he would not attack anyone, but he would defend the people and the caliphate if anyone attacked. He insisted that he only wished to bring peace to the community. Those who already pledged allegiance to him knew they made the right choice, and those who were undecided realized that ʿAlī was in the right, so they joined him.

ʿĀʾishah joined two others in Makkah, Ṭalḥah and Zubayr,[35] and rallied troops to oppose ʿAlī. They marched towards Iraq. ʿAlī gave a final sermon before going out to meet the attacking army. He announced that he would not allow any of those who participated in attacking ʿUthmān to join him. When the two armies met [in 36 AH], ʿAlī spoke to the attackers. He reminded them that he was the family of the Prophet and that he was defending the way of the Messenger of God. He tried to convince them and that what they were doing was

[35] Both Ṭalḥah and Zubayr were among the six people appointed by ʿUmar as he was dying, to choose from among themselves within three days who would be the next leader, or have their heads lopped off.

wrong. The attackers exclaimed that they would never abandon the family of the Messenger of God! Both sides became more at ease. Both sides separated and went back to their camps for the night. Peace was in the air. The people who beseiged ʿUthmān realized that if there was peace, ʿAlī would not let them get away. The best thing for them was to have both sides fighting each other. They secretly ambushed their own tribes in the attacking army and said it was ʿAlī's army who did it. At the same time, they ambushed ʿAlī's army and said it was the attackers who did it. By morning, both sides were furious and the armies got ready to fight, each one thinking that the other had broken the peace.

ʿĀ'ishah was placed on a camel and acted as a sort of cheerleader to rally the troops and raise morale. ʿAlī and his troops gathered to defend the caliphate. The two armies met. The attacking army all rallied around ʿĀ'ishah's camel, so the war later came to be known as the Battle of the Camel. ʿAlī talked with Zubayr, who was a Companion of the Prophet and witnessed when the Prophet said well-known ḥadīths about ʿAlī. For example, when the Prophet said, "Whoever loves ʿAlī has loved me; and whoever harbors hatred toward ʿAlī has harbored hatred toward me," and "Whoever hurts ʿAlī has hurt me." ʿAlī reminded Zubayr of the Prophet's words and Zubayr became ashamed of himself. He decided to withdraw from the fighting. As he was going away, Marwān (the same Marwān who was ʿUthmān's right hand man and who was cursed by the Messenger of God) shot an arrow at Zubayr, who eventually died. Ṭalḥah was also wounded. ʿAlī's troops gained the upper hand and surrounded ʿĀ'ishah's camel. He ordered that none of the women should be harmed, and none of the fighters who gave up should be harmed. ʿĀ'ishah's brother, Muḥammad ibn Abī Bakr, was fighting alongside ʿAlī in ʿAlī's army. ʿAlī assigned him to check on his sister. ʿĀ'ishah, and make sure that she was unharmed. He commanded him to protect his sister, and commanded everyone to preserve her dignity. At this point, ʿĀ'ishah realized that vile people with bad intentions had manipulated her into fighting against ʿAlī. After the Battle of the Camel, ʿĀ'ishah avoided getting involved in political confrontations ever again. After the battle, the army returned back to town. ʿAlī gave a sermon and praised the righteous companions of the Messenger of God, even those who fought in the enemy army that had just attacked him. Then ʿAlī performed the funeral prayer for all the dead, even those in the enemy army.

The wicked troublemakers of Abū Sufyān's family, who deceived ʿUthmān and ʿĀ'ishah, manipulating them both and willing to sacrifice them both, just to maintain their own selfish interests, once they saw the tide of the battle shift in favor of ʿAlī, they turned around and ran away to Syria. On his throne in the palace there, Muʿāwiyah, the son of Abū Sufyān and his cannibal wife, welcomed them. They were all enemies of Muḥammad along with Abū Sufyān and his wife, when they were all still in Makkah. Now they were all enemies of ʿAlī. Just as they banded together to oppose the message of Islam preached by Muḥammad, they now banded together to oppose the *sunnah* (traditions) of the Prophet as practiced by ʿAlī. Before the battle, the governor of Egypt had already run away to Syria to join Muʿāwiyah. During the conquest of Makkah, when the Prophet took control of the city peacefully and ordered that the residents not be harmed, there were only a handful of people who were such enemies of Islam and who did things so inexcusable that Muḥammad ordered them to be hunted down and killed, even if they were in the holy sanctuary. This corrupt governor of Egypt was one of them. Marwān, whose family was cursed by the Prophet, and whose father spied on the Prophet in Madīnah and who was cursed by the Prophet and exhiled from the city forever, after shooting Zubayr at the Battle of the Camel, also ran off to Syria to join Muʿāwiyah. ʿAmr ibn al-ʿĀṣ, who publicly argued with ʿUthmān and insulted him, then instigated the group that surrounded ʿUthmān's house and killed him, and who actually proudly took credit for ʿUthmān's death, also went to Syria and joined Muʿāwiyah. All of these people went to join Muʿāwiyah, the son of Abū Sufyān and his cannibal wife. Muʿāwiyah accepted them with open arms. This son of the worst enemies of Muḥammad during his lifetime, welcomed his relatives and others among the enemies of Muḥammad, gathering them together on one team to fight against the new caliph, ʿAlī, just as they and their parents fought against Muḥammad.

When Muḥammad preached justice and equality in Makkah, and defended the poor from the abuses of the rich, Abū Sufyān and his pagan family opposed the Message that they knew would threaten their wealth and power. Now, the son of Abū Sufyān and his wife, the cannibal, opposed the boy who was raised by Muḥammad and now continued to uphold the same message as the Messenger of God. The corrupt governors and other government officials from Abū Sufyān's

family who used ʿUthmān to secure positions and wealth for themselves, now saw their governorships, power, and wealth threatened by the new caliph from Muḥammad's family. They knew very well that ʿAlī stood for the same principles as Muḥammad, who raised him since childhood. They knew that ʿAlī would never be bribed, or bought, or convinced to go against the Qur'ān. They knew that they could not deceive ʿAlī the way they could trick ʿUthmān and ʿĀ'ishah. They knew that ʿAlī tried to protect both ʿUthmān and ʿĀ'ishah during the crises that they instigated. They knew that ʿAlī being caliph meant that their domination and corruption of the caliphate would be over. They had to come up with a way to fool people into fighting against ʿAlī.

The same vile ʿAmr ibn al-ʿĀṣ, who insulted ʿUthmān during his life, and who admitted to instigating the murder of ʿUthmān after his death, now suggested to Muʿāwiyah that they use "revenge for the blood of ʿUthmān" as an excuse to rile people up against ʿAlī. Muʿāwiyah immediately took to the idea. In the mosque, he produced a bloody shirt and told the crowd that it was ʿUthmān's. He went against the consensus (*jamāʿah*) of the community and refused to give his allegiance to the legitimate caliph, ʿAlī. Muʿāwiyah demanded revenge for the murder of ʿUthmān, even though the one who admitted to planning ʿUthmān's murder was right there by Muʿāwiyah's side, and even though ʿAlī was the one who tried to defend and protect ʿUthmān. The people fell for the trick and all screamed for revenge! Since Muʿāwiyah refused to recognize ʿAlī as the new caliph, he refused to step down from his post as governor of Syria and refused to allow ʿAlī's appointed governor to take over. In all the mosques in all the territories that he governed, Muʿāwiyah and his *shīʿah* (followers) repeated the same trick and people all over Syria began to fall for it. Muʿāwiyah conscripted an army of paid soldiers to fight ʿAlī and his supporters. The people of Syria were fooled by all these tricks and supported the war against ʿAlī. The ones who weren't fooled were bought and paid to support the war against ʿAlī.

ʿAlī gathered his army of believers who volunteered because it was their duty to follow the rightly-guided caliph, and to support the family of the Messenger of God, as the Prophet commanded. It was the duty of every believer to uphold the Qur'ān, the principles of Islam, and the traditions of the Prophet. It was the duty of every believer to follow the consensus (*jamāʿah*) of the community. There was no question that the community had already chosen ʿAlī as the next caliph after ʿUthmān. It

was clear who was in the right and who was in the wrong. On one side were all the people who fought against Muḥammad, the people who tortured and killed the believers, the people who tried multiple times to assassinate Muḥammad, among them the son of the woman who ate the liver of Muḥammad's beloved uncle, the son of Abū Sufyān, among them people who were cursed by and whose parents were cursed by the Messenger of God, and people who were so evil and wicked that Muḥammad ordered for them to be hunted down and killed even if they were in the holy sanctuary at Makkah. On the other side were the earliest believers, those who who were tortured by the first group, those whose friends and relatives were killed by the first group, those who defended the Messenger of God when he was attacked by the first group, the very first believer who was raised by Muḥammad from a child as his own son, the only person Muḥammad allowed to marry his beloved daughter, and Muḥammad's two beloved grandchildren. The family of the worst enemies of Muḥammad who reluctantly joined the Prophet at the very last moment when they saw they had no other choice, hired an army to fight a war against Muammad's family and the earliest companions of the Messenger of God.

The two armies met [in the year 37 AH] on the shores of the Euphrates river at a place called Ṣiffīn (near the modern city of Raqqah) and the ensuing war was called the Battle of Ṣiffīn. The two sides immediately fought fiercely for control of access to the river. The fighting was intense. Eventually ʿAlī's troops took control of the river. They tried to prevent Muʿāwiyah's troops and their horses from drinking. ʿAlī commanded them to share the water. The caliph forbade using thirst as a weapon. Everyone has a right to drink, even the enemy army. ʿAlī kept preaching to the attacking troops, inviting them towards unity. He kept trying to explain the lies and tricks of Muʿāwiyah and his associates. But Muʿāwiyah and his people were very clever at deception and manipulation. They knew how to rile people up emotionally. Also, many in the army were hired mercenaries, so they were fighting just for pay, not for any beliefs or principles. The two armies fought back and forth for about a month. Then the new moon marked the holy month of Muḥarram, in which fighting was not allowed. ʿAlī called for a truce during the holy month. During this time, ʿAlī continued to send messengers to Muʿāwiyah, inviting him towards peace and unity (*jamāʿah*). Muʿāwiyah refused every time. He tried to bribe ʿAlī's closest

companions by offering to make them governors if they left ʿAlī's army and chose Muʿāwiyah as caliph instead. Muʿāwiyah even accused ʿAlī of killing ʿUthmān himself. He demanded that ʿAlī relinquish the caliphate.

At the end of the one month truce, ʿAlī again preached to the attacking army, saying that he gave them a whole month to try to resolve things peacefully. ʿAlī then challenged Muʿāwiyah: Do not involve thousands of innocents in bloodshed… since you want to be caliph, let us duel, man-to-man, and see who wins. Muʿāwiyah flatly refused. ʿAlī was a great warrior. He never lost a fight. Muʿāwiyah knew that he didn't stand a chance. No one could go toe-to-toe with ʿAlī and win. Before the fighting restarted, ʿAlī gave the same instructions he gave at all his battles: No blocking access to water. No killing women. No killing the wounded. No killing prisoners. No killing anyone who surrenders. We are only defending against those who are attacking us.

The fighting started back up again. Now it was even more intense than the month before the truce. Swords and spears and shields clashed. Arrows rained down. Men and horses all crashed into each other. Thousands were killed. ʿAlī fought on the front lines along with his army. Muʿāwiyah stayed comfortably in the shade of a luxurious tent giving commands for messengers to take to the battlefield. The fighting was intense. The armies fought through the night, even in the dark, all the way to the break of dawn. ʿAlī and the believers defending the caliphate broke through the ranks of the attacking army of hired soldiers and enemies of Muḥammad. The believers were winning. The attackers were being mowed down. The attackers got pushed back all the way to Muʿāwiyah's tent. Muʿāwiyah got on his horse and prepared to escape for his life. ʿAmr ibn al-ʿĀṣ, who boasted of planning the killing of ʿUthmān, told Muʿāwiyah to have his troops raise pages of the Qurʾān on their spears as a tactic to divide the army of believers. Muʿāwiyah gave the order. When they saw pages of the Qurʾān raised on spears, some in ʿAlī's army stopped fighting. ʿAlī told them not to stop, it was just a nother trick the enemy cooked up because the believers are about to win. The believers loyal to the caliph and the family of Muḥammad continued to follow ʿAlī's instructions, but the others stopped. They even threatened to kill ʿAlī just as ʿUthmān was killed, if he didn't stop the fighting. ʿAlī's own army was threatening him. He had no choice.

A messeneger was sent to the attackers to see what they wanted. They came up with a new scheme and said: Let each side choose

representatives to meet and negotiate a solution. Muʿāwiyah chose ʿAmr ibn al-ʿĀṣ, the devious trickster who privately boasted of getting ʿUthmān killed and at the same time publicly accused ʿAlī of killing ʿUthmān. ʿAlī chose a loyal and true companion to represent him. But the same fools who fell for ʿAmr and Muʿāwiyah's trick of raising pages of the Qur'ān now complained to ʿAlī that his choice was not neutral… they wanted someone else. ʿAlī warned them that ʿAmr was not neutral either, and that they were falling for yet another trick by Muʿāwiyah. They again refused to listen to him and threatened him. The person they chose was an older fellow named Abū Mūsá. He went to meet with ʿAmr and was easily fooled. ʿAmr suggested that they would meet at some point in the future, on neutral territory, and decide who should be caliph. Abū Mūsá agreed. They wrote down the agreement. The scribe was writing "This is a treaty between Muʿāwiyah, son of Abū Sufyān, and the Commander of the Faithful, ʿAlī…" ʿAmr said not to write 'Commander of the Faithful' because he did not accept ʿAlī as caliph. So the scribe scratched it out. When the agreement was finished, ʿAmr came up with yet another trick. He convinced Abū Mūsá that both ʿAlī and Muʿāwiyah were wrong to fight each other, causing division of the Muslims, that they should both be renounced as caliph. Abū Mūsá agreed. When they were ready to leave the tent and announce their decision to the people, ʿAmr pretended to be respectful to the elder Abū Mūsá and said, "You go first…" Abū Mūsá announced to the people that he, as the chosen arbitrator, has decided to renounce ʿAlī as caliph. Then when it was ʿAmr's turn to renounce Muʿāwiyah, ʿAmr showed his true colors and said, "I pledge my allegiance to Muʿāwiyah as caliph!" The army of the believers was confused, and the Muʿāwiyah's army all hooted and hollered in celebration. Abū Mūsá realized that he was tricked. Ashamed, he got on his horse and rode away.

When ʿAlī saw the treaty, he said, "This is just like what happened to the Messenger of God at Ḥudaybīyah." Muʿāwiyah and his people were overjoyed. The believers who were loyal to ʿAlī were heartbroken. The fools in ʿAlī's army who did not listen to ʿAlī were confused. Since the battle started, thousands of believers were killed. Now it was all for nothing. Those same fools who didn't listen to their caliph when ʿAlī warned them not to fall for Muʿāwiyah's tricks, now blamed ʿAlī for agreeing to the arbitrators to judge in the first place. They started yelling "Only God can judge!" Now they accused ʿAlī of being responsible for

all the senseless bloodshed. They even accused him of being an unbeliever! They cursed both Muʿāwiyah and ʿAlī, threatening to kill both of them. They rode off, yelling "Only God can judge!" over and over. They became known as Khārijīs (The 'Leavers,' the ones who left, the ones who went outside the main group).

The two armies separated from the battlefield. Muʿāwiyah and his people, the same people who were Muḥammad's worst enemies and who were cursed by Muḥammad, the same people who used ʿUthmān and even admitted responsibility for getting ʿUthmān killed, the same people who put ʿĀ'ishah in danger by sending her to the middle of a battlefield, now succeeded in dividing ʿAlī's army. Through their trickery and deceit, not only did they prevent the caliph from winning the battle just as he was about to succeed, but they managed to turn people in his own army against him. Even worse, without the caliph's involvement, they connived to get an agreement that basically renounced ʿAlī's legitimacy as caliph and recognized Muʿāwiyah's authority over the territories he usurped from the legitimate caliph. Muʿāwiyah kept control of Syria and Palestine, where he governed from his luxurious palace in Damascus. For all practical purposes, the community was now split.

What was worse, Muʿāwiyah began to claim that *he* was now the legitimate caliph of all Muslims. When ʿAlī heard this, he cursed Muʿāwiyah and his people just as Muḥammad did during his lifetime. Muʿāwiyah continued to officially blame ʿAlī for killing ʿUthmān. In addition to this outright lie against against ʿAlī, Muʿāwiyah also instituted a vile new practice against the person about whom the Messenger of God ﷺ said, "Whoever hurts ʿAlī has hurt me," and "Whoever curses ʿAlī has cursed me." Every Friday, during the sermon for congregational prayers, Muʿāwiyah, cursed ʿAlī publicly from the pulpit. Muʿāwiyah commanded all prayer leaders in all congregations in his territories to curse ʿAlī from the pulpits during their Friday sermons. In Muʿāwiyah's territories all the prayer leaders appointed by Muʿāwiyah even added cursing ʿAlī to the the daily prayers.

When ʿAlī heard that Muʿāwiyah had declared himself the caliph, he started to get his army ready to go attack Syria. The son of Abū Sufyān and his cannibal wife, the son of Muḥammad's worst enemy, the son of the man who attacked, tortured, and killed the believers, the son of the man who attempted to assassinate Muḥammad, the son of the man who

organized, financed, and led wars against Muḥammad and the beleivers, the son of the woman who hired the assassination of Muḥammad's beloved uncle and protector, Ḥamzah, the son of the woman who cannibalized Ḥamzah's liver, the son of the woman who desecrated Ḥamzah's body, and danced with joy as she wore a necklace made of his ears, nose, fingers and toes, the son raised by those vile parents, and who himself fought wars against the legitimate Rightly Guided Caliph and the believers, now claimed that *he* was the caliph of the Muslims! Meanwhile, some Khārijīs met in secret and hatched a plan to kill both Muʿāwiyah and ʿAlī. They sent assassins in both directions: one went to Damascus to the palace where Muʿāwiyah sat on his throne and another went towards Kūfah, where ʿAlī was taking care of the children orphaned from the recent wars instigated by Muʿāwiyah. In Damascus, Muʿāwiyah imitated the practices of the Christians of the Byzantine Empire. He established a royal guard as his private bodyguards, and he was the first to build a special defensive prayer niche (*miḥrāb*) which he used when he lead the prayers, fearful of his own congregation. He led prayers in the defended pit, surrounded by his royal guards all around him and behind him. When the Khārijī assassin attempted to get closer to Mūʿāwiyah, he was quickly captured and killed.

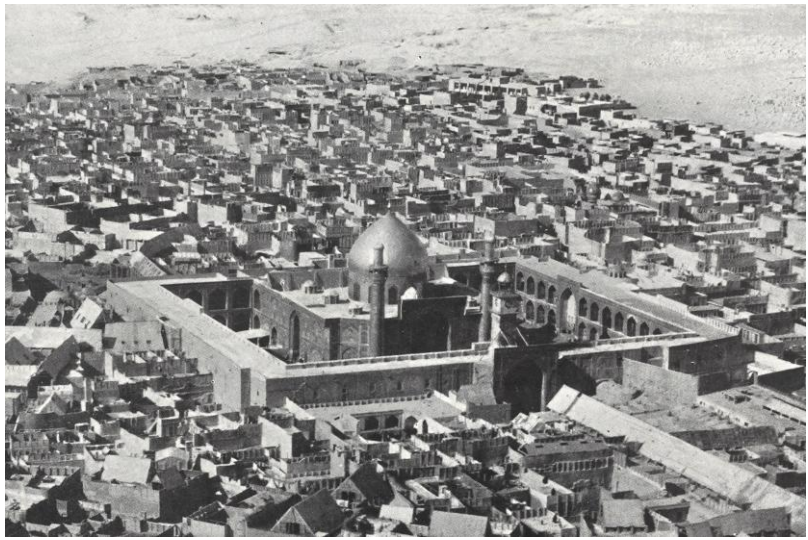
ʿAlī was a man of the people. He prayed with his congregation. One morning, as ʿAlī was leading the dawn prayer, a Khārijī who snuck into the congregation came up behind him and stabbed him. The Khārijī was caught and brought to the bleeding caliph. Till the very end, ʿAlī stood for justice. He ordered that the Khārijī should only be punished if he (ʿAlī) died from the attack. If he (ʿAlī) survived the stabbing, he would decide what to do with the attacker. The injuries were severe. While Abū Sufyān and his wicked family cared only for the gold, power, and pleasures of this world, ʿAlī lived a humble life, according to the practice of God's Prophet, giving his wealth to the poor and orphans, and choosing to sacrifice for God and His messenger. Among his last words, as he lay wounded and bleeding, ʿAlī said, "*Fuztu wa rabb al-kaʿbah*!" (By the Lord of the Kaʿbah, *I* am the winner!)[36]

The ʿAlī who was raised from childhood by the Messenger of God, and who, along with Khadījah, was the first to believe in the Message;

[36] In other words, the winner is not the one who gets the gold and riches and positions of power. The *real* winner is the one who has gained the pleasure of Almighty God.

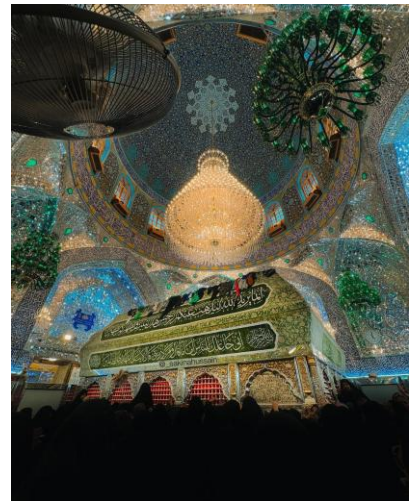
the ʿAlī, who, still a child, bravely slept in the Prophet's bed and dressed in Muḥammad's clothes as a decoy when Muʿāwiyah's father Abū Sufyan tried to assassinate Muḥammad; the same ʿAlī who fought bravely defending the Prophet at Badr, where Muʿāwiyah's father attacked Muḥammad and Muʿāwiyah's mother ate the liver of Muḥammad's uncle; the same ʿAlī whom the Prophet chose to marry his beloved daughter, Fāṭimah, and who was the father of Muḥammad's beloved grandchildren; the same ʿAlī who took personal care of the many children who were orphaned as a result of Muʿāwiyah and his allies' wars against the legitimate and Rightly Guided Caliph; the ʿAlī who was the bravest warrior among the believers, who never lost in single combat and earned the nickname *Asad Allāh* (the Lion of God); who spent his whole life dedicated to Muḥammad's Message of worship of the One God of Abraham, returned to his Lord. He was buried in a cemetery just outside of Kūfah, in an area called Najaf. The shrine marking his burial site is visited by millions of believers who come to pay their respects to the man who was raised by the Prophet like his own son, who served his entire life devoted to the Qurʿān and the sunnah (practice) of the Messenger of God, and who defended and protected the unity of the Islamic community until his last breath.

To this day, all Muslims respect ʿAlī for his unique place among the companions of the Prophet. To this day, no one considers Muʿāwiyah, who went against the *jamāʿah* (consensus) and selfishly split the Muslim community apart for his own personal gain, to be a rightly-guided caliph. Those who respect ʿAlī's attempts to keep Muḥammad's community united all agree that ʿAlī was the legitimate caliph, not Muʿāwiyah. That is why, to this day, the believers still refer to ʿAlī as *Amīr al-Muʾminīn* (Commander of the Faithful).



The Mosque of ʿAlī ibn Abī Ṭālib, Najaf, Iraq, 1945.





A more recent image of the mosque (left) with the believers preparing for congregational prayer, and a view of the tomb of ʿAlī ibn Abī Ṭālib beneath the dome (right).

2

(ḤASAN &) ḤUSAYN,

THE MARTYR OF KARBALĀʾ

Just like his father Abū Sufyān and his cannibal mother, who refused to obey the commands of God and His messenger, Muʿāwiyah refused to obey the commands of the true caliph. Using lies and deceit to blame ʿAlī for the death of ʿUthmān, then hiring an army to fight against the legitimate caliph, then hiding behind pages of the Qurʾān to deceive the believers, Muʿāwiyah managed to divide the unity of the Muslims and to hold on to his power in Syria. Just as he used the death of ʿUthmān to his advantage, and put ʿĀʾishah's life in danger to his advantage, now Muʿāwiyah seized upon the death of ʿAlī to steal the caliphate for himself.

The worst enemies of Islam, and the sons of the worst enemies of Islam, cursed by Muḥammad during his lifetime, ran away from their government positions all over the Islamic caliphate to join Muʿāwiyah in Syria. Meanwhile, the believers who supported ʿAlī as the Rightly Guided Caliph now gave allegiance to his son Ḥasan, the beloved grandson of the Messenger of God. Ḥasan insisted that he would only accept their allegiance if they followed him, whether in war or in peace. Now that ʿAlī was out of Muʿāwiyah's way, Muʿāwiyah saw his chance to claim the caliphate all for himself. Even though the *jamāʿah* (majority) accepted Ḥasan as caliph, Muʿāwiyah continued to go against the *jamāʿah*. Muʿāwiyah and his band refused to give allegiance to Ḥasan as caliph, just as they refused to recognize ʿAlīʾs caliphate. Muʿāwiyah gathered his army of rebels and marched to Iraq. Along the way, he sent messages to Ḥasan trying to convince him to abdicate the caliphate. Ḥasan gathered an army of the people who just gave him allegiance. As Muʿāwiyah's army approached, Ḥasan's army began to scatter in all directions. The scene turned to chaos. People started pillaging from each other. The people in Ḥasan's own army even attacked Ḥasan's tent and started pillaging his belongings. Someone knocked him over and stole the carpet he was sitting on. Another person stole his sandals. Someone

stabbed Ḥasan. Ḥasan ran for his life. He found some loyal followers of his father, ʿAlī, and of his grandfather, the Messenger of God, and they protected him. Realizing that the people could not be relied upon, Ḥasan sent a message to Muʿāwiyah offering peace, with conditions. It was exactly what Muʿāwiyah was hoping for. Ḥasan offered peace, on three conditions: 1) that Muʿāwiyah ruled by the Qurʾān and the traditions of the Messenger of God, 2) that Muʿāwiyah stop cursing ʿAlī and stop persecuting ʿAlī's followers, and 3) that Muʿāwiyah promise not to appoint his son as the next caliph, instead, defering to the *shūrá* (consultation and consensus) of the community as commanded by the Qurʾān. Muʿāwiyah agreed to all conditions without hesitation. All he wanted was the official recognition of being the uncontested caliph of all the Islamic lands. This year came to be known as "the year of *jamāʿah* (togetherness)." After years of civil war, it was the first time that the community was at peace. Ḥasan and his brother Ḥusayn, the first children born in Islam, and the beloved grandchildren of the Prophet, rode back home to Madīnah.

Muʿāwiyah went back to his palace in Damascus and announced that he was now officially the new caliph. As soon as he got the recognition he wanted, Muʿāwiyah began breaking all of the promises he had agreed to in the treaty. He ordered his governors to continue cursing ʿAlī in the mosques. Anyone who refused to curse ʿAlī or who defended ʿAlī was persecuted, their money and propery confiscated, and many were killed. In Madīnah, even in the mosque of the Prophet, the very place where ʿAlī, Fāṭimah, Ḥasan and Ḥusayn lived with the Messenger of God as one family, Muʿāwiyah's governor stood on the Prophet's pulpit and cursed ʿAlī and his followers. Ḥasan realized Muʿāwiyah had no intention of ever keeping his promises in the peace agreement. Muʿāwiyah had tricked him. He was now powerless to do anything. His only choices were to restart a war against Muʿāwiyah, or be patient to see what God had in store. He stopped participating in the congregations where ʿAlī and his followers were being cursed in the prayers and in the sermons.

Soon after the peace agreement, Ḥasan was poisoned under mysterious circumstances. There is little doubt who was the hand behind Ḥasan's poisoning. The same people who saw Muḥammad's message of justice as a threat to their wealth and power, the same wicked people who tried to kill Muḥammad and who cannibalized his uncle's liver, the

same people who refused to recognize ʿAlī because ʿAlī continued the tradition of Muḥammad, now wanted Ḥasan, who carried and defended the pure message of his grandfather, the Messenger of God, out of their way. One by one, the wicked family of Muḥammad's worst enemies eliminated Muḥammad's beloved family, who dedicated their lives to preserving and propagating the Qur'ān and the Message of One God. First Muḥammad's beloved daughter, Fāṭimah, then the boy Muḥammad raised as his own son and the first male believer, and now Muḥammad's beloved grandson, the first child born in Islam.

Ḥasan's final days were torturously painful. The poison made him bleed profusely. His life was literally draining out of him. He vomited up large chunks of his insides. Every time they put a basin by his bed, it filled up so quickly they had to have another basin to replace it right away. The beloved grandson of he Messenger of God got weaker and weaker. The one who was hugged and kissed by the Prophet, who played in the Prophet's lap, who climbed up on the Prophet's back while he prayed with his forehead to the ground, the one beloved of the Messenger of God, a who the Messenger of God commanded us to love, suffered painfully with each passing moment. Near the end, Ḥasan asked that they move his bed outside so that he could look up at the night sky and marvel at God's Majesty one last time. The beloved grandson of Muḥammad, the first baby born in Islam, the one whom Muḥammad used to carry on his shoulders and say, "O, God, I love him, so You love him too,"[37] the one whom the Prophet used to hug in his arms and say, "Whoever loves me, must love Ḥasan also,"[38] returned to his Lord in his hometown of Madīnah. He was buried next to the Prophet's paternal uncle, ʿAbbās, in the Baqīʿ al-Gharqad cemetery, in the year 50 AH.

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[37] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 5:33 #3749, 7:204 #5884; Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 7:129 #6409, 6410, 7:130 #6411, 6412.

[38] Aḥmad ibn Ḥanbal, *al-Musnad*, 38:192 #23106; *Faḍā'il al-ṣaḥābah*, 2:780 #1387; Ibn Abī Shaybah ʿAbd Allāh ibn Muḥammad, *al-Muṣannaf*, 12:99 #32852; Abū Nuʿaym Aḥmad ibn ʿAbd Allāh al-Iṣfahānī, *Maʿrifat al-ṣaḥābah*, 21:478 #6588; Muḥammad ibn ʿAbd Allāh al-Ḥākim, *al-Mustadrak*, 3:173 #4806.



The grave of the Prophet's paternal uncle, ʿAbbās, along with his grandson Ḥasan, the first baby born in Islam. Next to him are: ʿAlī the son of Ḥusayn (Zayn al-ʿĀbidīn, generation #3), Muḥammad al-Bāqir (the great-great grandson of Muḥammad, and his son, Jaʿfar al-Ṣādiq (the great-great-great grandson of Muḥammad and the teacher of Imām Mālik ibn Anas and Imām Abū Ḥanīfah)

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Over the next decade, Muʿāwiyah continued to consolidate his power. He continued to appoint members of the same circle of vile people who were Muḥammad's worst enemies to positions of power throughout the caliphate. They served as administrators, governors, secretaries, tax collectors, and military leaders. Muʿāwiyah ordered them to continue his policy of targeting and persecuting the followers of ʿAlī all over the caliphate. He persecuted anyone who refused to curse ʿAlī. They were beaten and tortured. Their money and their property were confiscated. He killed ʿAlī's main supporters. Muʿāwiyah continued to curse ʿAlī, and commanded the cursing of ʿAlī in every sermon from every pulpit in every mosque, and even in congregational prayers. The reign of terror that he executed as governor of his local lands in Syria, now he expanded all over the caliphate. He began to groom his son, Yazīd, as his successor. All these were the exact opposite of the three things Muʿāwiyah had agreed to in the peace treaty with Ḥasan that resulted in Muʿāwiyah becoming caliph.

Muʿāwiyah began ruling Muslims as a king instead of as a caliph. He imitated the practices of the Byzantine Empire, whose territories he ruled ever since he was appointed governor of Damasacus, in Syria. There he consolidated his power and built up an army in imitation of Byzantine imperial style. There are no kings in Islam. Muḥammad never made himself a king. None of the Rightly Guided Caliphs ever made themselves kings. Instead of following the example of the Messenger of God and the Rightly Guided Caliphs, Muʿāwiyah looked up to and imitated the example of the Byzantine Empire (The Holy Roman Empire). He was the first caliph to live in luxury, surrounded by gold and silk. He was the first to live in a palace. He built multiple 'pleasure palaces' as vacation homes away from his capital. He was the first to have bodyguards to protect him from the people he ruled. He was the first to build a secure *miḥrāb* (prayer niche) to protect him from being attacked during the prayers. He was the first to imitate the empires around Arabia instead of the *sunnah* (practice) of the Prophet. He was the first to rule as a king and to start a line of kingship in Islam.

Eleven years after agreeing to the treaty in the "year of *jamāʿah* (togetherness)," Muʿāwiyah fell ill. He took the unprecedented and un-

Islamic step of appointing his son as the next caliph and king. All previous caliphs were chosen by the *jamāʿah* (majority consensus) of the believers through the qurʾānic process of *shūrá* (consultation), and none of the other caliphs (neither Abū Bakr, nor ʿUmar, nor ʿUthmān, nor ʿAlī) ever appointed their children to be the next ruler against the Qurʾān and against the will of the people. In fact, one of the stipulations in the peace treaty that made Muʿāwiyah caliph, the peace treaty that he agreed with the chosen caliph at the time, was that Muʿāwiyah agree to let the people choose the caliph after him and *not* appoint his son himself. Ḥasan agreed to step down as caliph and allow Muʿāwiyah the caliphate on that condition (among others). After the treaty, Muʿāwiyah broke all the other agreements he made to gain power, and now he was also going against this stipulation that he had agreed to. Muʿāwiyah instituted an unprecedented and un-islamic dynastic succession in Islam.

Yazid was Muʿāwiyah's son from a non-Muslim mother. He was raised by her and members of her tribe. He was not raised by Muslims or with Islamic teachings. He was the young son of the wealthy and power-hungry Muʿāwiyah in Syria, who was himself the young son of the wealthy and power-hungry Abū Sufyān and Hind in Makkah. These were the same Abū Sufyān who was the main enemy of Muḥammad and his message, who attempted to assassinate Muḥammad, and who fought wars against him and the believers; and the same cannibal Hind who assassinated Muḥammad's defender and uncle, Ḥamzah, then ate his liver and sang and danced in celebration as she wore a necklace that she made from cutting off his ears, noes, fingers, and toes. Muʿāwiyah was the son born to this abonimable couple. He was born of his father's unchaste loins and her lecherous womb. He was suckled on the impure breastmilk of that vile cannibal woman. His young muscles and bones grew from her sinful milk and his childhood education was in this household obsessed with worldly pleasures, wealth, and power. Muʿāwiyah, whose name means "little barking dog," was the young, spoiled child of that unholy union. He grew up surrounded by wine and singing girls and slaves, in wealth and luxury acquired from injustices accumulated off the backs of the poor, the needy, and the enslaved. And Yazīd was the young, spoiled grandchild of that family. Growing up in the lap of luxury, in his father's pleasure palaces, surrounded by wine and dancing women, he was raised in Syria by his mother's non-Muslim tribe, without knowledge of the Qurʾān or prayer or Ramaḍān or the

sanctity of the Holy House of God in Makkah, or of the Prophet and his family in Madīnah.

One thing Yazīd certainly had knowledge of was that his grandfather Abū Sufyān, the leader of the pagan idol-worhippers of Makkah, and his grandmother Hind, the cannibal who ate human liver and made necklaces of human ears and noses, fingers and toes, were the number one enemies of Muḥammad. Yazīd certainly had knowledge that his father, Muʿāwiyah, was the number one enemy of the one who was raised by Muḥammad and Muḥammad's noble wife Khadījah as their own son: ʿAlī. Yazīd grew up as a child learning of his family's hatred for the family of the Prophet, hearing that his family was cursed by the Prophet, and knowing full well that the Prophet and his blessed family, and their total devotion to God's Message, were the greatest threat to his own family and their way of life.

Unlike Abū Sufyān, his wife Hind, their son Muʿāwiyah and his son, Yazīd, who were raised in paganism, cannibalism, luxury, and sinful pleasures, the Prophet and his blessed family were raised in the pure faith of Abraham, belief in the One God, chastity, purity, care for orphans, the poor and needy, freeing the slaves, and justice. Muḥammad, the blessed Messenger of God, who lived a simple, humble lifestyle and who raised his blessed daughter, Fāṭimah, and who raised ʿAlī in the same way, and who gave away the wealth that came his way to the poor, the orphans, the needy, lived in a way that was the exact opposite of Abū Sufyān, Hind, Muʿāwiyah, and Yazīd. That is exactly why, after the Prophet's death, when ʿAlī was chosen as caliph, all of the worst enemies of the Prophet ran away to Syria to join Muʿāwiyah. When the first children born in Islam were born, Muḥammad, his beloved Fāṭimah and her husband ʿAlī, raised Ḥasan and Ḥusayn in the same way. This first family of Islam lived dedicated to the way of God, practicing what they preached. And Muḥammad made it very clear to all the believers that his family should be loved and respected just as he was loved and respected. He made it clear to all the believers that anyone who disrespected or upset or angered or hurt his family also disrespected and upset and angered and hurt *him*. Just as Abū Sufyān and the cannibal Hind, who were cursed by the Prophet, disrespected, upset, angered, hurt the Prophet, they and their companions did the same to his beloved daughter, Fāṭimah. Just as Abū Sufyān and his cannibal wife were threatened by the Prophet's Message and tried to kill

the Prophet, their son Muʿāwiyah was threatened by the same Message and tried to kill ʿAlī. And now, just as his grandfather Abū Sufyān and his father Muʿāwiyah, saw the pure message of Islam as a threat to their hunger for power, wealth, and decadent luxury, Yazīd now saw the pure message of Islam as a threat to his rule.

As his illness worsened, he called his son, Yazīd to the palace. Yazīd, who spent his time living in luxury at his father's many pleasure palaces, cavorting with dancing girls and drinking wine, received the message. Having grown up in his mother's family, he was surrounded by advisers from their tribe. He came to the palace in Damascus, knowing that he would soon be king. Muʿāwiyah knew that his spoiled son who slept on silk sheets and spent his days drinking expensive wine and fooling around with dancing girls, was unfit for leadership of the Muslims. Muʿāwiyah knew that his son Yazīd would never be chosen if people were allowed to choose. So Muʿāwiyah unilaterally appointed Yazīd as the next king and started, for the first time in the history of Islam, a dynastic succession of kings. Near the end of the year 60 AH, the son of the marriage between Muḥammad's worst enemy and the woman who cannibalized the liver of Muḥammad's uncle, died in his luxurious palace in Syria.

Before he died, Muʿāwiyah warned his son Yazīd not to harm Ḥusayn. Ḥasan's brother, Ḥusayn, was the second child born in Islam and the other beloved grandson of Muḥammad. He was raised in the Prophet's lap and on his shoulders and in his loving arms. He was the last surviving member of Muḥammad's direct family, who grew up with Muḥammad and lived with him, and who continued to carry the Message of the One God. Muʿāwiyah was a shrewd politician. He was very skillful in manipulating situations to his political advantage. This was evident in the way that Muʿāwiyah used ʿUthmān, then left him to die without sending soldiers to protect him when ʿUthmān requested emergency backup. This was obvious in the way Muʿāwiyah used ʿĀ'ishah to attack ʿAlī once the *jamāʿah* (majority) chose ʿAlī as caliph, putting her life in danger. This was clear when Muʿāwiyah, seeing ʿAlī's army of believers winning and his life on the line, hid behind pages of the Qur'ān as a trick to divide the believers. Over and over again, he was always willing to sacrifice others just to save his own life. Muʿāwīyah was a shrewd, cunning, deceiver with a lifetime of experience manipulating the believers for his own political advantage. He learned

well from his parents. Muʿāwiyah was truly the son of Abū Sufyān and his cannibal wife, who, even at the last moment when they surrendered their allegiance, audaciously admitted that they still did not believe that Muḥammad was the Messenger of God.

But Yazīd had none of his father's political savvy. He was a spoiled, entitled little prince who grew up in luxury and never heard the word "no" in his life. He lived a life drowned in wine and women. He knew nothing of the Qur'ān, of prayers, of Ramaḍan, or of pilgrimage to the Holy House of God in Makkah. The pampered little prince who now believed he was king knew that he was not even remotely qualified to be the leader of the Muslims from an Islamic perspective. Yazīd did not care. Since when did qualifications have anything to do with leadership? He inherited his father's governors, all the enemies of Muḥammad who allied with Abū Sufyān and only submitted to the Prophet at the last moment. He had his family loyalists in positions of power everywhere, the same vile people who abused ʿUthmān and got him killed. He had control over everyone. He inherited his father's vast network of spies who had eyes and ears in every corner of every city. He could monitor anyone. He inherited from his father the wealth of all the lands from the borders of Europe to the borders of China. He could bribe anyone. He inherited an enormous army that his father bought and trained in the tactics of the Byzantine Empire. He could slaughter anyone. And now he had the throne.

Yazīd immediately sent a secret message to the governor of Madīnah. In the middle of the night, keeping Muʿāwiyah's death a secret from the public, Yazīd commanded the governor of Madīnah (his cousin) to call upon three people immediately: Ḥusayn (son of ʿAlī and grandson of Muḥammad), ʿAbd Allāh ibn Zubayr (son of the Zubayr who, like ʿĀ'ishah, was tricked into fighting against ʿAlī), and ʿAbd Allāh ibn ʿUmar (son of ʿUmar, the second Rightly Guided Caliph). The message ordered the governor to obtain their allegiance to Yazīd immediately and in secret, before the people woke up in the morning and before anyone knew that Muʿāwiyah was dead. The governor sought advice from Marwān ibn Ḥakam, who was in Madīnah. Marwān was the son of Ḥakam, the man who pretended to be Muslim and moved to Madīnah, then spied on the Prophet to provide Islam's enemies with information. He was the one who was caught, cursed by Muḥammad, and banished from Madīnah forever. His accursed son was

the "advisor" to ʿUthmān who kept getting ʿUthmān in trouble, and eventually got ʿUthmān killed. Now this same Marwān whose family was cursed by the Prophet was advising Yazīd's governor in Madīnah. Marwān said to bring them in, demand their allegiance, and kill them if they try to leave without giving allegiance.

ʿAbd Allāh ibn Zubayr asked Ḥusayn what he thought of the suspicious invitation to the governor's house in the middle of the night. Ḥusayn informed him that there could only be one reason: the tyrant (Muʿāwiyah) was dead. ʿAbd Allāh ibn Zubayr locked himself in his home and did not open the door for anyone, then, when he had a chance, he left town and went to Makkah. ʿAbd Allāh ibn ʿUmar said he would give his allegiance whenever everyone else did. Ḥusayn went to the governor's house with 40 of his trusted companions, all on horseback, and all well-armed. He answered the governor's call politely. The governor read out Yazīd's letter and demanded Ḥusayn's allegiance. Ḥusayn said that making secret allegiances in the middle of the night is not the proper Islamic way of doing things. In the morning, when the people of Madīnah all awakened, the governor should make an official announcement that Muʿāwiyah was dead, and ask everyone who it was that they wanted to be the new caliph, and the *jamāʿah* (majority of the community) would then give allegiance to whomever they choose as the new caliph. The governor agreed. Marwān, whose father and family was cursed by the Prophet, intervened and told the governor to demand immediate allegiance from Ḥusayn, or else kill him on the spot. The threats of violence made Ḥusayn angry. He reminded Marwān to his face that Marwān and his father were both liars and sinners who were cursed by the Prophet. Then Ḥusayn got on his horse and left the governor's house. The next morning, there was no public announcement or call for the community to choose their next leader or to give allegiance.

Ḥusayn gathered his family and went to Makkah. After some time, word got out that Muʿāwiyah was dead. While in Makkah, Ḥusayn prepared for the upcoming annual Ḥajj pilgrimage. The people were leaderless. Only the *shīʿah* (followers) of Muʿāwiyah in Syria and his corrupt administrators supported Yazīd, because they knew he would continue his father's corrupt policies that made them rich and powerful. The rest of the Muslim world was in limbo. Letters were sent to Ḥusayn from the people of Iraq inviting him to come to them. Ḥusayn did not

respond. More and more letters came. Once there were bags full of letters, Ḥusayn sent a single response to all. He said that he was sending his cousin, Muslim ibn ʿAqīl,[39] as his representative to scout the situation and report back. Muslim immediately left for Iraq. When he got to the city of Kūfah, the residents gave Muslim a warm welcome. He went to the main mosque and the people gathered to hear him speak from the pulpit. He explained to them why he was there, that they sent letter after letter to Ḥusayn inviting him to come to them, and that Ḥusayn sent him to see how serious they were. More and more people gathered to him pledging their support for Ḥusayn. Seeing the peoples' reaction, Muslim ibn ʿAqīl sent a letter to Ḥusayn explaining the situation and urging Ḥusayn to hurry to Iraq.

Even though Muʿāwiyah claimed the caliphate after the peace treaty with Ḥasan, he was never able to subdue the people of Iraq as he wanted. They were rebellious and unruly. Muʿāwiyah did not push his luck with them. As long as they paid their taxes and did not war against him, he let them be. But Yazīd was not that intelligent. He was a drunkard and a brute. Yazīd knew that Muslims would never choose someone like him as leader. Only the people of Syria, where Muʿāwiyah ruled for decades by lavishing wealth on his loyal base of supporters, would agree to such a thing. Abū Sufyān fought against Muḥammad because he knew that the Message of Islam was a threat to his wealth and power, and that Muḥammad could never be bought, or bribed or threatened to give up the Message. The same pagans who allied with Abū Sufyān against Muḥammad then allied themselves with Abū Sufyān's son, Muʿāwiyah, against the boy that Muḥammad and Khadījah raised as their own son (ʿAlī). And for the same reason: They all knew that ʿAlī, just like Muḥammad, would defend the Message of Islam with his last breath and with the last drop of blood in his veins. Muʿāwiyah and his father's friends all knew that ʿAlī, just like Muḥammad, could never be bought, bribed, or threatened to give up the Message of the Qurʾān and the *sunnah* (traditions) of the Prophet. And now Yazīd, just like his father and the pagans who supported his grandfather, knew that Ḥusayn was the last living remnant of the Message of Muḥammad. The grandson of the Messenger of God, who was born in and grew up in the Qur'ān and the *sunnah* (traditions) of his

[39] Muslim was the son of ʿAqīl. ʿAqīl an ʿAlī were the sons of Abū Ṭālib, the Prophet's uncle. ʿAqīl was the older brother of ʿAlī.

grandfather, the last living member of Muḥammad's family after the death of his daughter, Fāṭimah, after the assassination of his adopted son, ʿAlī, and after the poisoning of his grandson Ḥasan, the first baby born in Islam; now Ḥusayn, the second baby born in Islam and the other beloved grandson of the Prophet, was the last remaining living threat to the family of Abū Sufyān's domination of all Muslims. Muḥammad's pure blood ran in Ḥusayn's veins. Muḥammad's pure breath filled Ḥusayn's lungs. Muḥammad's pure kisses covered Ḥusayn's face. Muḥammad's pure teachings came from Ḥusayn's lips and Ḥusayn lived his life according to Muḥammad's pure *sunnah* (tradition). Ḥusayn was the living embodiment of the pure Message of Islam preached by his grandfather the Messenger of God, who raised him. Ḥusayn could not be bought or bribed or coerced into looking the other way as people around him ignored the commands of the Qur'ān and opposed the *sunnah* (practice) of the Prophet. The Qurān commands to "encourage the good and forbid evil" and Ḥusayn, like his mother and father before him, and like his grandfather, the Messenger of God, would never give up the qur'ānic message. Ḥusayn's very existence was a threat to anyone who lusted for worldy wealth and power and wanted to twist the Message for personal gain.

Yazīd's spies informed him that Ḥusayn left Madīnah for Makkah. The annual Ḥajj pilgrimage season was about to begin. It was a time when people from all over the Islamic world gathered in Makkah. Ḥajj is like an annual Islamic convention. Yazīd was afraid that Ḥusayn, the pure grandson of the Messenger of God, would attract supporters from around the Islamic lands. Yazīd gathered some of the strongest assassins and ordered them to kill Ḥusayn no matter what. The same Ḥusayn whose gradfather, the Messenger of God, liberated Makkah from the heathen pagans led by Yazīd's grandfather, now Yazīd ordered to be killed wherever they find him, even if he is clinging to the holy Kaʿbah at the center of the sacred sanctuary in Makkah. When Muḥammad returned to Makkah, instead of killing Abū Sufyān and his cannibal wife for the horrible things they did, starving, torturing, and killing so many believers, Muḥammad mercifully allowed them to be free instead of being taken prisoner or killing them for revenge. Now the alcoholic and un-Islamic grandson of that unholy couple sought the death of the pure and beloved grandchild of Muḥammad, who was guilty of nothing but calling for Muslims to follow the Qur'ān and the *sunnah* (traditions) of his

grandfather, the Messenger of God. Yazīd's assassins went to Makkah dressed in the white cloth of pilgrims, but carried daggers under their pilgrim garb, waiting for their chance to kill Ḥusayn. Meanwhile, Muslim's letter from Iraq reached Ḥusayn in Makkah. Ḥusayn had intended to perform the Ḥajj pilgrimage, but, knowing that Yazīd would have no respect for the sacred sanctuary and would not hesitate to violate the sanctity of the holy House of God, Ḥusayn told his followers that he did not want any blood spilled in the holy sanctuary. He gathered his family and started towards Iraq.

Meanwhile, Yazīd's spies informed him that Muslim ibn ʿAqīl was in Kūfah and that people there were pledging allegiance to Ḥusayn. In addition to the assassins Yazīd sent to kill Ḥusayn in Makkah, Yazīd also sent an urgent letter to his governor in nearby Baṣrah, to take control of Kūfah immediately. This governor was the son of a bastard. The bastard was known as "Ziyād, son of his father" because no one knew who his father was. Muʿāwiyah bought Ziyād's loyalty by making up a story about how his own father, Abū Sufyān committed adultery with Ziyād's mother, so that made them brothers. The son of this bastard who became loyal to Muʿāwiyah in exchange for 'giving' him a father, was appointed Muʿāwiyah's governor in Baṣrah, and now went to nearby Kūfah as ordered by Yazīd. As he approached the city, he kept his head covered. People thought he was Ḥusayn and all gathered to welcome him. He went with the crowd to the main mosque and sat atop the pulpit. Then he uncovered his face and announced that he was the new governor sent by Yazīd. He demanded obedience and declared that he would rule with an iron fist. The people scattered in fear.

The new governor immediately started to hunt down Muslim ibn ʿAqīl. Muslim was staying at the house of one of the nobles of the city. The governor called the noble to the palace. There he interrogated him, beat him, and put him in the dungeon. Muslim and thousands of supporters marched towards the palace to save him. The governor had only 30 guards with him. He barricaded the doors and addressed the crowd from the roof. He said that a huge army was coming from Syria. It was a bluff, there was no army coming, but the trick worked. The people became frightened. At the same time, he also bribed the chiefs of the tribes with promises of gold. Little by little, the crowd dispersed. The people who pledged their loyalty just a whor while earlier now began to abandon Muslim. Before long, there were only a few people left. The

palace doors opened and the guards came out. Muslim ran into the streets looking for somewhere to hide. No one would give Muslim shelter. The same people who earlier said they supported Muslim and Ḥusayn now were either bought by gold or afraid of the huge army they thought was coming. There was a house to house search in the night. Muslim left where he was hiding and tried to escape. He was cornered. He fought to defend himself. He was surrounded and beaten bloody until he could no longer resist, and was captured. They brought him to the palace. He knew he was about to be killed, so he said to at least allow him to give his last will and testament. Muslim willed three things: he listed his unpaid debts, he asked that his body be given a proper burial, and he said to inform Ḥusayn of exactly what happened to him so Ḥusayn would know that the people of Kūfah are disloyal liars. The governor ordered that Muslim be taken to the roof of the palace, his head cut off, and his body thrown to the street. He ordered the tribal elder who let Muslim stay in his home to be taken to the livestock market and killed there. The governor displayed their heads at the palace. Yazīd commended the governor on 'a job well done!' and instructed him to prepare for Ḥusayn's arrival.

Ḥusayn was already on his way to Iraq when the news reached him about the capture and execution of Muslim ibn ʿAqīl. The news was heartbreaking. The sons of Muslim, who were with Ḥusayn in the caravan, mourned the loss of their father. Yazīd's governor had killed one of the best of the Prophet's companions and relatives. Some people in the caravan told Ḥusayn to turn back. Others feared for their lives. In those days, people often traveled together for protection from bandits and highway robbers. There were many people who joined Ḥusayn's caravan to Iraq who had nothing to do with Ḥusayn. They were just traveling for business or to visit family or for other reasons. Ḥusayn gathered everyone together and told them that this news made things very clear: Yazīd, the grandson of the pagan Abū Sufyān who tried to kill Muḥammad, and the son of the power-hungry Muʿāwīyah who went against the *jamāʿah* (majority) and tried to kill ʿAlī, clearly cares nothing for the Qurʾān or for Islam or for the will of the the *jamāʿah* (majority). He was a ruthless tyrant who inherited his father's network of corrupt governors and now believed himself to be above the laws of God, above the Qurʾān, and above the *sunnah* (traditions) of the Prophet. He murdered, assassinated, and executed anyone who might oppose his un-

Islamic rule. He ordered his governors to capture and execute anyone who questioned his illegitimate authority. Ḥusayn said to the people gathered in the caravan that night that his journey will certainly end in death. Ḥusayn did not want bloodshed. He encouraged everyone who joined the caravan for safety reasons, to save themselves. Little by little, people began leaving the caravan and going off on their own. The group traveling with Ḥusayn became smaller and smaller. Ḥusayn's family, the family of the Prophet, the grandchildren and great grandchildren of the Messenger of God, continued towards Iraq.

If Yazīd were allowed to hijack the caliphate and Muslims were no longer allowed to decide their leader by *shūrá* (consultation) based on the Qur'ān and the traditions of the Prophet, then the word 'caliph' would lose all meaning. Yazīd was a drunk and a womanizer who knew nothing of the Qur'ān or the *sunnah* (traditions) of the Prophet, yet he claimed to be the leader of the Muslim community. He was not chosen by the people, yet he claimed to be king based on inheritance of the throne from his father. Like his father Mu'āwiyah, and like every corrupt power-monger before them, Yazīd and his governors used threats and bribery to get hold of power, and to keep hold of it. They were the same techniques used by every ruler whose rule was not based on truth, justice, and the support of the people. Ḥusayn was not one who could be bribed or threatened. Ḥusayn was the beloved grandson of the Prophet, raised in the Prophet's lap. From the very first breath he took when he came out of his blessed mother's womb, Ḥusayn lived and breathed the Message of the Qur'ān and the *sunnah* (practice) of his grandfather, the Messenger of God. Ḥusayn was the last surviving member of the Prophet's family who was raised by the Prophet himself. Raised on the pure milk of the pure daughter of the Prophet of God, showered with pure kisses from the Prophet's pure lips, Ḥusayn grew up witnessing with his own eyes the verses of the Qur'ān being revealed to his grandfather. He grew up living and witnessing the *sunnah* (practice) of the Messenger of God with every breath he breathed, every glance of his eyes, and every step he walked. Ḥusayn was the living embodyment of the Message. He could not just sit idly by as the pure Islam of the Messenger of God was hijacked before his very eyes. Ḥusayn could not just watch quietly as a drunken womanizer who did not even pretend to be a believer became ruler of all the Muslims. Ḥusayn could not just look the other way as the Islamic leadership was abolished and a new dynasty of

kings was forced upon the Muslims, against the laws of the Qurʾān, against the *sunnah* (practice) of the Prophet, and against wishes of the *jamāʿah* (majority). He continued to Kūfah. Ḥusayn also sent another messenger to Kūfah. Then, when there was no response, he sent another.

Yazīd's spies monitored Ḥusayn's movements every step of the way. The governor at Kūfah was concerned that if Ḥusayn arrived, the people's morale would rise and they would rally around him. He instituted a blockade around the city. No one was allowed in or out. When Ḥusayn's second messenger arrived, he was caught, tied up, beaten, and forced to go up to the top of the pulpit and to curse Ḥusayn and ʿAlī and to call them the "Liar and son of the Liar." The guards took him to the top of the pulpit, but instead he praised ʿAlī, the true Commander of the Faithful, and cursed Yazīd's governor. They took him to the top of the palace and threw him off the roof, crashing down to his death. The same thing happened with the next messenger sent by Ḥusayn. The governor, still having only thirty guards with him, began to recruit an army with bribes, promises of gold, fertile land, and high positions. He also spread lies about Ḥusayn: that he was starting a rebellion, that Ḥusayn was going against the majority, that Ḥusayn wanted power for himself, and even that Ḥusayn was a Khārijī.[40] The governor recruited slaves, foreigners, and mercenaries who didn't know who Ḥusayn was and who would fight for money. The governor sent an advance group of 1,000 soldiers to intercept Ḥusayn and bring him to Kūfah as a prisoner.

The leader of this group was named Ḥurr (Free). They left the garrison at Kūfah and went out into the desert. They reached Ḥusayn's caravan. After the news of the killing of Muslim reached them and those who joined the caravan for reasons other than supporting Ḥusayn left, only a small group of people remained in the caravan. Now there were only Ḥusayn and the rest of the Prophet's family, Muḥammad's grandchildren and great-grandchildren, some members of his extended family, some of the Prophet's companions, and a few loyal others. All in all, 72 fighting-age men and their families continued to travel with Ḥusayn. Seeing the army of 1,000 troops approaching, Ḥusayn and his followers took defensive positions. Ḥurr separated from the rest of the troops, left the army behind him, and approached slowly. He addressed

[40] Even today, the modern *shiʿah* of Muʿāwiyah still spread these same lies.

Ḥusayn respectfully. Ḥusayn responded in kind. Ḥurr asked if Ḥusayn came to fight. Ḥusayn said no. Ḥurr asked Ḥusayn what his intentions were. Ḥusayn addressed the entire gathering. He said that he was peacefully responding to the letters that were sent to him from Kūfah. He said that if the people of Kūfah changed their minds, he would return home to Madīnah. Ḥurr said he didn't know what letters Ḥusayn was talking about. Ḥusayn brought out sacks filled with letters. Ḥurr said he never wrote any letters. Again, Ḥusayn addressed the army and said that he came in response to their letters, but if they'd changed their minds, he would turn around and return home to Madīnah. No one answered. Ḥurr said that his orders were to arrest Ḥusayn and bring him to Yazīd's governor in Kūfah. Ḥusayn said that would never happen.

By this time, the sun was high in the sky. It was time for the noon prayer. Ḥusayn and the rest of the Prophet's family prepared for the prayer. They offered their water to whoever was thirsty or needed to wash. Ḥurr and his army dismounted. Those who did not have enough in their own water-skins drank from the water of Ḥusayn and his family, and washed, and even watered their horses. One of the soldiers, obviously a fresh recruit, didn't even know how to water a horse. Ḥusayn watered the horse for him. When Ḥusayn was ready to pray, he asked Ḥurr if they were going to pray as one group or two separate groups. The entire army joined the family of Muḥammad and prayed behind Ḥusayn as he led the prayer. After the prayer, Ḥurr tried to come up with a temporary compromise. He suggested that Ḥusayn take some other path, neither towards Kūfah, nor towards Madīnah. Meanwhile, Ḥurr would send a message to the governor in Kūfah requesting further instructions. Ḥusayn and the Prophet's family and Companions started moving northward. Ḥurr and his army followed close behind. Ḥurr continued to try to convince Ḥusayn to submit as a prisoner and to warn Ḥusayn that he would be killed otherwise. Ḥusayn continued to preach to the army and to reminded them that he did not come to fight, only to answer the messages that were sent to him. After some time, they reached a patch of desert near the banks of the river Euphrates. A fast horse was coming towards them quickly from the direction of the garrison at Kūfah. When it reached them, the rider spoke his greetings to Ḥurr, but not to Ḥusayn. He delivered a message to Ḥurr from the governor: he was to stop Ḥusayn right away, no matter where they were, and not allow him or his people to move from that

spot. One of Ḥusayn's companions, the son of a Companion of the Prophet, said to Ḥusayn that they should attack these troops while they can, before reinforcements come. Ḥusayn refused, saying that he would never start the fighting; he would only defend if attacked.

The companion was right. An even larger army was on its way. In Kūfah, Yazīd's governor bribed even more people and promised them vast amounts of gold, high government positions, and tracts of rich lands in the East. Even some of the Kūfans who wrote letters inviting Ḥusayn couldn't resist the temptation and joined the army to march against Ḥusayn. They wore veils under their helmets to cover their faces so no one would recognize them. More slaves, mercenaries, and foreign fighters who had no idea who Ḥusayn was, were recruited, armed, and sent against Ḥusayn. Some reports say as many as 10,000, or 50,000, or even 100,000 soldiers were in the army. Even if the highest numbers are exaggerated, the lowest number in any of the historical reports is 3,000 soldiers. Yazīd's governor needed a general to lead the troops. He chose the son of the founder of Kūfah, the son of one of the Companions of the Prophet. His family kept telling him to refuse, that whatever the governor promised him, it was not worth selling his soul. But the governor offered a huge parcel of rich lands in the East. The new general accepted and led the motley crew of new recruits, slaves, and foreign mercenaries out of Kūfah towards Ḥusayn.

When they reached the place where the two groups were camped by the river, the picture looked grim. Ḥusayn's camp had only a few tents where his 72 followers and their families sheltered from the desert sun, and now the horizon was filled as far as the eye could see, with thousands of soldiers. The general dismounted and met with Ḥusayn. Again, Ḥusayn invited all to quench their thirst and to water their horses. Meanwhile, the general spoke with Ḥusayn. Ḥusayn repeated that he was only there to answer the letters sent to him from Kūfah. He repeated that if he was no longer welcome in Kūfah, he would go back home to Madīnah. The general sent a letter to the governor communicating Ḥusayn's offer. The governor responded that Ḥusayn must give his allegiance to Yazīd. Then he sent another message that Ḥusayn must give his allegiance directly to *him*, Yazīd's governor. Then he sent a message that Ḥusayn and his camp should be blocked from access to the water, just like those who surrounded ʿUthmān's house prevented ʿUthmān from any water. Ironically, the truth is that when

ʿUthmān's house was surrounded by the angry mob, it was Ḥusayn and his brother Ḥasan who defended ʿUthmān and brought him water!

Ḥusayn and the general met multiple times over the course of the next few days. There were some minor skirmishes to try to break through to get water. The thirsty children's cries got louder every day. The adults got weaker and more thirsty every day. Passing soldiers called Ḥusayn names. They said he was a Khārijī. They said he was playing with religion. They said that he was rebeling against the Imām (Yazīd). They saw one of the companions of ʿUthmān on Ḥusayn's side and asked him why he was there supporting Ḥusayn. He explained to them that he was defending Muḥammad's faith and supporting Muḥammad's family, as the Prophet commanded and as the Qurʾān commands, while *they* were the army of evil who supported the wickedness and corruption that has taken over Muḥammad's community.

Ḥusayn realized that many of the people in the army either didn't know who he was, or were told lies about him, or were true believers who were lied to and were told that they were fighting enemies of Islam, or all of the above. He preached to the soldiers and reminded them that he was the grandson of the Messenger of God, the same one who grew up in the Prophet's lap, and was carried on the Prophet's shoulders, the one who was hugged and kissed by the Messenger of God and the one about whom the Prophet said, "Ḥusayn is from me and I am from Ḥusayn." He reminded them that they invited him to Kūfah, asking him to come and be their *imām*. He brought out the sacks of letters and called out the names of the leaders of the tribes who wrote letters to him. He reminded them of the Qurʾān and of th *sunnah* (traditions) of his grandfather, the Prophet. He reminded them of the qurʿānic verses that were revealed about Muḥammad and his family. He reminded them of their Islamic duty towards the family of Muḥammad. He reminded them of how the enemies of Muḥammad who persecuted, starved, tortured, and killed the believers, and even tried to kill Muḥammad himself, eventually became governors and generals after the Prophet's death. He reminded them how the enemies of Islam, the same people who were cursed by the Prophet during his lifetime, obtained positions of power after Muḥammad's death. He reminded them how those same people who were enemies of Muḥammad became enemies of the Rightly Guided Caliph, ʿAlī. He reminded them how those same people rebeled against him, and divided the community for their own advantage. He

reminded them how those people spread corruption and that it was the duty of every Muslim to defend Islam from evil. He reminded them that there are no kings in Islam. The Qur'ān commands that leadership decisions must be made by *shūrá* (consultation) and that the decision of the *jamā'ah* (majority) must be respected. He reminded them that those were the reasons why they wrote letters inviting him in the first place.

Things went back and forth like this for a few days, with people in the army insulting Ḥusayn and the people who were with him, while Ḥusayn and his companions tried to expose the soldiers to the truth. On the 9th of the holy month of Muḥarram, the general got tired of waiting. The sun was getting lower and lower. He ordered the army to attack. Thousands of soldiers against 72 was not really a battle. Everyone knew how it was going to end. Ḥusayn told the general to stop! He said to the general to save the attack for the next day, so that the family of the Prophet and his Companions could spend the night reciting the Qur'ān and praying their final prayers in this world. The general wanted to get it over with, but his army said that even if infidels had made such a request, they would have been granted it. So, the general agreed to delay until the morning.

After the night prayer, Ḥusayn gathered all his followers. He released them from their pledges of allegiance to him and their promises to support him. He told them that the army was only after him. The army was not after them. Tonight was their chance to escape. He urged them to save themselves and their families and sneak away under cover of darkness. He even blew out the candles so that no one could see who was leaving, so no one would feel ashamed or embarrased for wanting to save their own lives. Later, when the candles were lit again, everyone was still there. Not a single one of the 72 men or their families budged from their place. They knew that they were fighting for justice against the forces of evil. They knew they would be killed in the morning. They knew there was no chance of 72 brave warriors winning against an army of thousands. They swore they would fight with their last breath to defend Ḥusayn and the Qur'ān and the *sunnah* (practice) of Muḥammad, the Messenger of God. The tents in Ḥusayn's camp filled with prayer and the recitation of the Qur'ān. Meanwhile, in his palace in Syria, Yazīd drank wine and danced with disrobed women as he waited for news from Iraq.

The next day was filled with screams and crying even before the battle began. It was the 10th day of the holy month of Muḥarram, during which fighting is forbidden. Ḥusayn, the family of the Prophet, and the loyal companions, had been deprived of water for days. The same people who freely shared their water with the enemy troops in the desert heat, even watering the enemies' animals, were now deprived of water by the soldiers. The same Ḥusayn who brought water to ʿUthmān when he was surrounded and deprived of water, was now being banned from water in ʿUthmān's name! Truth had turned to falsehood and falsehood became truth. It was a difficult thing for the adults to bear, but it was impossible for the children. The 72 brave companions who chose to defend Muḥammad's pure Islam from corruption by the drunken womanizer who claimed to be king of Muslims, had their wives and children with them. The children suffered in the desert heat without any water. Their cries and screams filled the air.

Ḥusayn again called to the soldiers surrounding the camp. Again he reminded them of the Message and the Messenger of God. Again he reminded them of the Qur'ān and the sunnah (traditions) of the Prophet. Again he reminded them of the right and the wrong. Again he reminded them that he never started any rebellion; all he did was the same thing he has done all his life: call people to the Qur'ān and to the sunnah (traditions) of the Prophet. Again he reminded them that he was invited, and now that he arrived to accept the invitation, he was being killed. And for what? For insisting that the leader of Muslims must follow the Qur'ān and the sunnah (practice) of the Prophet? For refusing to allow the Islamic caliphate to become a un-Islamic kingdom? For refusing to bow to an illigitimate ruler who was not chosen by the *jamāʿah* (community), but by a few of his father's cronies? For refusing to recognize an illegitimate claimant who gained "support" by bribing people with gold, government positions, and land? For refusing to acknowledge as leader of Muslims an unfit usurper who silenced opposition with death and threats of death? Were these Ḥusayn's crimes? Was he, the last remaining member of Muḥammad's immediate family, who was raised by Muḥamad himself, who witnessed the Qur'ān being revealed, and who lived the *sunnah* (traditions) of the Prophet every day, being accused of un-Islamic behavior? Ḥusayn, who had Muḥammad's pure blood flowing in his veins… was it *ḥalāl* (permissible) for anyone to spill Muḥammad's blood from Ḥusayn's veins?

And even if the soldiers had no problem with that, were they really comfortable with stooping so low as to starve innocent children and keep thirsty children from water? Even if they believed that Ḥusayn was in the wrong, how could the soldiers believe that starving innocent children was right? Ḥusayn brought out his six month old baby boy, who had been crying so much from thirst that his voice was cracked. It was so silent in the desert heat that everyone heard the baby's parched cries. Ḥusayn held him up so all the soldiers could see and hear. Ḥusayn begged them. Even if they had no mercy for Ḥusayn or any of his followers, at least have mercy for this baby and let him have a sip to drink. The soldiers began to shift nervously. They knew that Ḥusayn was right. Murmurs could be heard in the ranks. The captain saw that the soldiers were starting to go soft. He ordered one of his mercenaries to shoot the baby. As Ḥusayn held the baby up in the air, a three pronged arrow swooshed through the air and struck right through the baby's heart. There was a small explosion of blood. The baby's cries went silent. Ḥusayn wailed aloud. Holding the baby in one hand, he cupped some of the baby's blood in his other hand and flung it to the sky. He called for God to witness the evil of these people and their masters. Ḥusayn used his sword to dig a small hole in the sand. He gently placed his baby son inside, prayed for him, and covered him with sand.

If it were not already obvious, the truth now became clear to everyone. Everyone now knew that the propaganda spread by Yazīd and his henchmen was lies. Ḥusayn was not a rebel. He was not going against the *jamāʿah* (majority). He was not making a grab for power. He was not going against the Qurʾān or the *sunnah* (traditions) of the Prophet. He was not going against the teachings of Islam. The exact opposite of those accusations was true. In fact, the truth is that Yazīd was the one doing all of those things. Yazīd was the rebel. Yazīd was going against the *jamāʿah* (majority). Yazīd was making a grab for power. Yazīd was going against the Qurʾān or the *sunnah* (traditions) of the Prophet. Yazīd was going against the teachings of Islam and declaring himself a king. Ḥusayn was the living proof of all of these things. Ḥusayn's very existence was a threat to all the enemies of Muḥammad who joined Abū Sufyān and Muʿāwiyah and now sided with Yazīd. Yazīd needed Ḥusayn dead because Ḥusayn was the last living representative of the pure Islam of the Messenger of God. This army was

not gathered to defend Islam from a rebellion by Ḥusayn. This army was gathered to protect Yazīd *from Islam*!

Ever since the reinforcements came, Ḥurr was uneasy. The last night was worse than ever. He was unable to sleep. He saw that Yazīd and his army were evil and un-Islamic. He realized for the first time that the people in the corrupt government now ruling the Muslims were actually the enemies of the Messenger of God and his message. He now understood that they did not just want Ḥusayn's allegiance. They wanted him dead. They were actually willing to spill the blood of the beloved grandson of Muḥammad for their own worldy pleasures, and they were going to convince Muslims that they were doing it in Muḥammad's name. Ḥurr felt guilty for intercepting Ḥusayn and for preventing him from returning to Madīnah. Ḥurr felt the weight of responsibility for Ḥusayn's pure blood being shed. He felt like he led Ḥusayn and the Prophet's family to slaughter. He felt the guilt of delivering them on a silver platter to their murderers. All night, Ḥurr begged God for forgiveness. He knew that he could never undo what he had done.

Now, Ḥurr spurred his horse as fast as he could towards Ḥusayn's camp. The Prophet's family, seeing the charge, feared it was an attack, but Ḥusayn calmed them. He knew it was not an enemy. When Ḥurr came, he came down from his horse, got on his hands and knees, and begged Ḥusayn's forgiveness. Ḥusayn said that he was expecting him, that he was now a guest of the family of the Messenger of God. Ḥusayn said that he and the entire family, including Muḥammad himself, forgive Ḥurr. Ḥusayn apologized that he had no water or food to offer his new guest, but that his company was welcome. Ḥurr was in tears. He begged Ḥusayn not to allow him to waste another moment. He begged to be allowed to fight the wicked army and be the first to die defending the family of the Prophet. Ḥusayn tried to convince him otherwise, but Ḥurr insisted. In Arabic, the word *ḥurr* means 'free,' or 'One who has freedom.' Ḥusayn said to Ḥurr, "Your mother named you Ḥurr, and you are truly free." In other words, the soldiers in the army were slaves to gold, slaves to power and high positions, slaves to the pleasures of this life, but Ḥurr was free of those trappings. After receiving Ḥusayn's blessing, Ḥurr turned around and rode towards the army. He cursed them for their vile actions and showered blessings on the Messenger of God and his family. Ḥurr was an experienced warrior. He fought like a

beast, killing at least two dozen men before being overcome and taken down. He was the first to be martyred battling the soldiers of Yazīd's army in defense of the family of the Messenger of God.

After Ḥurr, others lined up to receive Ḥusayn's blessing before their martyrdom. Some fought in single combat, daring anyone in the army who would accept their challenge. Sometimes the army rushed in as a group, whittling down Ḥusayn's supporters. One of Ḥusayn's supporters was a well-known ʿUthmānī (one of those who supported ʿUthmān). Some people in the army recognized him and asked what he was doing on Ḥusayn's side? He said that anyone who knows the Qurʾān and the traditions of the Messenger of God knows that Ḥusayn is in the right. They called him names and accused him of being a traitor. He said that *they* were the traitors to the Prophet of God, for daring to shed the blood of his blessed family and his beloved grandson. He fought bravely until he was killed. One by one, the companions of Ḥusayn asked for his blessing, before going out to fight until martyrdom.

John came to Ḥusayn. John was a devout Christian, and former slave. He was freed by one of the Companions of Muḥammad. After gaining his freedom, he joined ʿAlī and stayed with him until the end of ʿAlī's caliphate. After that, he joined Ḥasan. After Ḥasan was poisoned, he joined Ḥusayn and stayed with him as a close companion. The night before, Ḥusayn urged John to escape in the night. John refused. As a slave, John witnessed with his own eyes how Muḥammad's message of divine justice for the poor, for the disenfranchised, and for the slaves, was the same message that Jesus preached. John witnessed how the Message threatened the pagan elite, like Abū Sufyān and his family, who monopolized religion just to increase their own wealth and power. He saw that it was just like how the message of Jesus was a threat to the rich and powerful of Jesus's time. After he was freed and became ʿAlī's companion, John witnessed how Muʿāwiyah, the son of that unholy marriage between Abū Sufyān and the cannibal, manipulated the believers, including ʿUthmān and ʿĀ'ishah, just for his own wealth and power. He witnessed how Muʿāwiyah instigated the civil wars, turned people against ʿAlī, then manipulated and poisoned Ḥasan. And now he was witnessing the grandson of that unholy marriage, the drunkard and tyrant son of Muʿāwiyah, claim to be the king of the believers. Even as a Christian, he knew that God and Heaven were on Ḥusayn's side. He wished to give his life in the way of God, rather than sell his soul to

servants of the devil, the likes of Yazīd and his wicked family. Though John was now a gray haired old man who knew Ḥusayn as a baby in the Prophet's lap, he fought with the bravery of a young stallion until he fell. Even then, on the ground suffering from mortal blows, bleeding to death, and unable to fight any longer, his lips still moved, and he proclaimed his allegiance to the family of the Messenger of God. Until he was silenced by a blade.

One by one, the companions of Ḥusayn, some of them also Companions of the Prophet, asked for his blessing, before going out to fight until their deaths. Then the family of the Messenger of God began to go out. The cries and screams of the children were unbearable. Their voices cracked from thirst. Ḥusayn's brother, ʿAbbās, asked permission to try to break the seige and bring back water for the crying children. Ḥusayn knew that it was a dangerous mission and nearly impossible. He also knew that no warrior was more able, and no one more loyal, than his brother ʿAbbās. Their father, ʿAlī, married ʿAbbas's mother after the death of Ḥusayn's mother, Fāṭimah. ʿAbbās was Ḥusayn's right hand man. He stood by him at every turn. He was willing to give his life to defend Ḥusayn's. Just as his mother raised him to.

Now ʿAbbās slung some waterskins over his shoulder and prepared to head towards the river. The band of soldiers defending the water saw a horse and rider approaching and began to prepare themselves. They had no idea who they were about to deal with. ʿAbbās made a bee-line straight for the water. He cut the soldiers down left and right. They saw that it was ʿAbbās. They knew his reputation as a warrior. They scattered like frightened birds. At the shore, ʿAbbās got down from his horse and waded into the water. It was so hot and they were both so thirsty, the horse immediately dipped his muzzle into the water and began drinking. ʿAbbās scooped some water up in his cupped hands and bent forward to drink, then felt ashamed to quench his thirst while the children of the camp were crying of thirst and the Prophet's beloved grandson, Ḥusayn, was thirsty. He let the water slip between his fingers and fall back into the river. He filled the water skins and got back on his horse to take the water back to the suffering children.

Meanwhile, the surviving soldiers who escaped ʿAbbās's sword earlier, called for reinforcements. ʿAbbās was now surrounded by more troops. Again, ʿAbbās fought fiercely. He cut down soldiers from all directions as he headed back towards the camp. The children's screams

and cries got louder as he got closer. The nearer he approaced, the more he heard them, and the more zealously he fought the enemy, knowing that he would soon fulfill his mission and bring desperately needed water to the suffering children. He was so motivated that he was able to fight off dozens of soldiers at a time and still advance towards the camp. One of the soldiers realized why ʿAbbās's morale was so high. He took careful aim. Instead of aiming at ʿAbbās, he shot arrows at the water skins. The water poured out onto the desert sands. ʿAbbās's heart sank. He was so close to the camp. He almost delivered the water to the thirsty children whose throats were so parched they could not even scream normally. The children who were so dehydrated that they cried but couldn't form tears from their eyes. ʿAbbās couldn't bear the thought of returning empty handed. He turned around and faced the soldiers. He was surrounded on all sides. Now, knowing this was his last stand, he fought even more fiercely than before. The brave warrior defended Ḥusayn and struck fear in the hearts of Ḥusayn's enemies. Now ʿAbbās lashed out like a cornered lion. He struck down soldiers of Yazīd's army on the right and the left, in front of him and behind. He parried swords and spears, he struck shields, armor, and helmets. The weakness of men bought by gold and the glitter of this world was no match for the strength of a believer fighting in the way of God. The army scrambled all around him like prey in fear of a lion. A whirlwind of swords and spears mixed with a shower of arrows horses kicked up clouds of desert dust. An arrow struck ʿAbbās in the eye. His eyeball burst. Blood gushed. The shaft of the arrow lodged in the bone of his skull behind where the eyeball used to be. ʿAbbās couldn't see properly. He stopped swinging his sword for a moment. Using his other hand, he took hold of the arrow and yanked it out of the bone of his skull. Blood gushed out. It was difficult to see with all the blood pouring all over his face. Even though he stopped swinging his sword for just long enough to remove the arrow, it was long enough for the soldiers to land blows. They cut ʿAbbās's arm that was holding the sword. Having lost control of the arm, ʿAbbās quickly used his other arm to grab the sword from his right hand before his right arm fell to the ground. This, one of the bravest of God's warriors, now with only one arm and one eye, and blood gushing from his skull and his shoulder, called "*Allāhu akbar!* (God is Greatest!)."He raised his sword in the arm he lad left and continued fighting the enemies of God. He cut down even more of Yazīd's minions. But he was

no longer at his full ability. He was able to see only half his field of vision. He had only half his arms. He lost a great deal of blood and was still losing more blood. He was getting dizzy. Another blow cut his left arm and his sword fell to the ground. He fell from his horse. ʿAbbās called a final goodbye to his brother, the beloved grandson of the Messenger of God. The soldiers retreated as Ḥusayn rode to ʿAbbās. He held his brave, loyal brother one last time before ʿAbbās breathed his last breath.

One by one, Ḥusayn's loyal supporters were killed, then his close family were killed. All defended Ḥusayn, the only Muslim who had the courage to defend the Message of Islam against the evil and corrupt enemies of Muḥammad. Now, only Ḥusayn was left. With all his followers eliminated, the soldiers took aim at Ḥusayn himself. Again Ḥusayn reminded them who he was and who they were. Again he reminded them of the Qur'ān and God's commandments. Again he reminded them of the *sunnah* (traditions) of Muḥammad, his grandfather, who raised him from a baby on those traditions. He was the Ḥusayn about whom the Messenger of God said, "Ḥusayn is from me and I am from Ḥusayn." He reminded them that he was the fifth of the five people the Prophet called his close family He reminded them that the Qur'ān commands all believers to love Muḥammad's family. He was the Ḥusayn about whom the Messenger of God said, "God loves whoever loves Ḥusayn." All this they ignored.

The troops surrounded Ḥusayn and attacked him from all sides. He fought the last fight of a warrior who knew that he was moments away from martyrdom. He knew every swing of his blade, every gallop of his horse, every breath might be his last. Arrows rained on him. Spears pierced him. Swords slashed at him. He fell from his horse. He continued to swing his blade. The infantry surrounded him. They formed a circle, but didn't approach. He was pierced with dozens of wounds and bleeding into the sand. Arrows were still in him. He was cut and sliced and chopped. His chest still rose and fell with quick gasps for air. His eyes still moved. His body was still, but he glared at them. The unspoken curses of God and God's Messenger stared at them for what they had done to the beloved of Muḥammad.

The captain approached and yelled at the soldiers. Then he came forward himself. He sat on the chest of Muḥammad's beloved grandson, grabbed his hair in one hand, and with the other, took his dagger from

his belt and cut off Ḥusayn's head. He raised the head for all to see like a trophy. The troops began looting Ḥusayn's belongings. One took his turban. Another took his sandals. One took his robe. They even took his underclothes! They tried to take his horse, but the horse kicked and reared defending his master, even killing some of the looting soldiers. When the horse returned to the women and children without Ḥusayn, everyone at the camp realized that the beloved Imām Ḥusayn was martyred. The wailing and screams and cries of the women and children pierced the heavens.

The looting soldiers now rushed the camp and began looting and pillaging the belongings of the women and children from among the family of the Prophet. They took their bracelets, necklaces, earrings, shoes, even the *ḥijāb*s (head coverings) from off their heads. When the captain came into Ḥusayn's tent, he saw the only surviving one of Ḥusayn's sons in the tent. Ḥusayn had three sons. When Muʿāwiyah chose to go against the *jamāʿah* (majority) and fight against the Rightly Guided Caliph, ʿAlī, among the many despicable and evil things Muʿāwiyah did, in addition to forcing people to curse ʿAlī and persecuting the supporters of ʿAlī, Muʿāwiyah banned the naming of any children ʿAlī. Ḥusayn deliberately named all three of his boys ʿAlī. They were known as ʿAlī the elder, ʿAli the younger, and the middle ʿAlī. The elder ʿAlī was killed in the battle defending his father. The younger ʿAlī was the baby who was killed by the arrow when Ḥusayn held up the baby, asking the troops to have mercy and allow some water for the innocent thirsty children. The middle ʿAlī was sick and bedridden. He was so dizzy and weak that when he tried to stand to join the battle he collapsed to the ground. Now the captain found him laying on the ground in the tent. He ordered that the boy be killed. His aunt, Ḥusayn's sister Zaynab, jumped in front and covered him with her body. She shamed the soldiers for trying to kill a boy, too young and too ill to even stand up, much less fight. She said if they were going to kill him, they would have to kill her first! The captain withdrew.

He returned to the battlefield where Ḥusayn's beheaded corpse lay. As if what he had already done to the beloved grandson of the Messenger of God were not enough, he ordered that the cavalry stampede their horses over the body. Back and forth, over and over, the horses' hooves trampled the already desecrated corpse until it was ripped to shreds. The women and children wailed. After the troops looted their

belongings, the women and children were tied up and taken prisoner. The decapitated head of the Muḥammad's beloved grandson was put on a spear. The army began a procession. The other heads were also displayed in front as the prisoners were dragged behind the cavalry. The family of the Prophet, the very people who God and His Messenger commanded us to love and honor and respect, were killed in the most vile manner, and now the surviving women and children of Muḥammad's family were being publicly humiliated. The heads and the prisoners were paraded in towns all along the river going northward up to Mosul, then eastwards along the Anatolian highlands towards Aleppo, then southward along the Mediterranean coast through Lebanon and towards Damascus in Syria. Over 1,000 kilometers the family of the Prophet were marched on foot, fettered, and humiliated.

In Damascus, Yazīd sat on his throne in his palace, dressed in silks and surrounded by gold and slaves. Yazīd gave gold coins and other rewards to the soldiers when they arrived. He ordered Ḥusayn's head brought to him. He stabbed the blessed head of the beloved of Muḥammad with a stick, saying that now he finally got revenge for the Battle of Badr [It was the first battle between Yazīd's grandfather, Abū Sufyān, against Muḥammad and the believers.] Some Companions of the Prophet who were present berated him, saying that they saw the Messenger of God kissing that head! Yazīd tried to pretend he was innocent, saying that he never wanted Ḥusayn killed. He blamed the general and the captain for killing Ḥusayn. But Yazīd's stabbing Ḥusayn's head with his stick was proof of his lies. Yazīd offered gold to ʿAlī ibn Ḥusayn, the only surviving male of the Prophet's family. Yazīd also offered him to stay in the palace at Damascus with him. ʿAlī ibn Ḥusayn refused both. He said they all just want to go home to Madīnah.

Yazīd's keeping them in the palace dungeon was proof of his lies. When it was time to go, the prisoners were rounded up again and marched away from Damascus. As they left the city, ʿAlī ibn Ḥusayn asked the guards if they could take the long way back to Madīnah, so as to stop by Karbalāʾ again. They arrived on the 40th day after the Battle of Karbalāʾ.

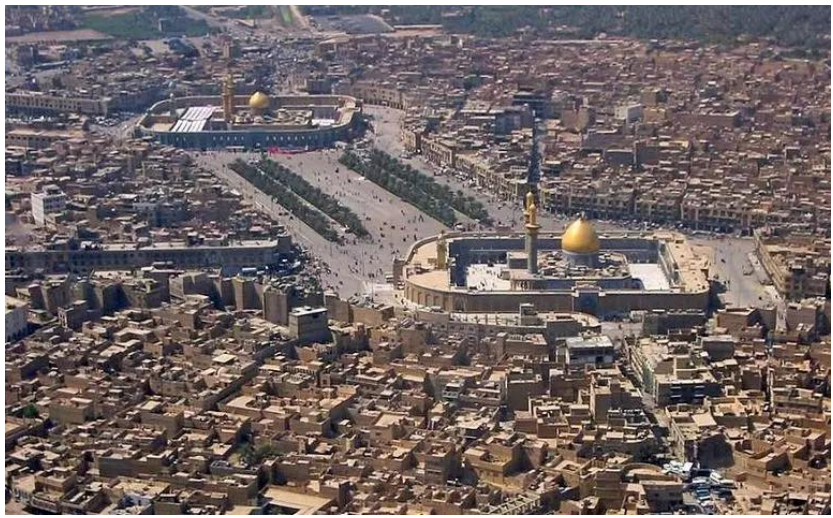
Word of the massacre spread over all the Islamic lands. It was a scandal the likes of which Muslims had never before witnessed. Yazīd and his corrupt family claimed the caliphate against the will of the people. Many Companions of the Prophet refused to recognize Yazīd's

claim to authority. There were other rebellions brewing. The Companions in Makkah and Madīnah resisted Yazīd's treachery. Two years after the Battle of Karbalā', the Anṣār and Muhājirūn of Madīnah battled against Yazīd's army at the Battle of Ḥarrah. Yazīd and his corrupt cronies slaughtered many hundreds of the Companions of the Prophet, then pillaged Madīnah for three days. Afterwards Yazīd's army brought with them catapults and continued to Makkah, where they bombed the holy Kaʿbah. They destroyed the holy sanctuary of God and slaughtered hundreds of Companions of the Messenger of God. Ḥusayn tried to warn the Muslim *ummah* (community), he warned that allowing Muʿāwiyah and Yazīd to change Islamic leadership into un-Islamic kingship would make all Muslims their slaves. And that is exactly what happened.

To this day, Yazīd is cursed on the tongues of Muslims from every *madhhab* (school of thought). No one even knows where his grave is. To this day, Ḥusayn is loved and respected by Muslims from every *madhhab* (school of thought) for having saved Islam. He defended the true Message of his grandfather, the Messenger of God, even with his last breath and the last drop of Muḥammad's blood that ran in his veins. He preserved the holy Qur'ān and the *sunnah* (traditions) of his grandfather, even at the cost of his own life. He never gave in to tyranny or oppression. He fought always for Truth and Justice until the very end. His burial place at Karbalā' is visited by millions of pilgrims every year, who come to pay their respects to this noble grandson of the Messenger of God, who gave his life to defend the pure teachings of Islam and the Qur'ān.



Believers in the Mosque of Ḥusayn ibn Abī Ṭālib, in Karbalā', Iraq, lined up in preparation for congregational prayer.



Aerial view of the Mosques of Ḥusayn (foreground) and his brother ʿAbbās (background).

3

ʿALĪ IBN ḤUSAYN

(ZAYN AL-ʿĀBIDIN)

Ḥusayn had three sons. Muʿāwiyah did many despicable and evil things that split apart the unity of Muslims. When Muʿāwiyah chose to go against the *jamāʿah* (majority consensus) and divided the Muslim community by fighting against the Rightly Guided Caliph, ʿAlī, Muʿāwiyah instituted many wicked innovations. In addition to establishing the practice of cursing ʿAlī from the pulpits of the Mosques and in the prayers, Muʿāwiyah forced people to curse ʿAlī and killed anyone who refused. He persecuted the supporters of ʿAlī in every way, threatening their persons, their families, and their properties. No one who supported ʿAlī was safe from Muʿāwiyah and his henchmen. Muʿāwiyah even went so far as to ban the naming of any children ʿAlī.

Ḥusayn deliberately named all three of his boys ʿAlī. They were known as ʿAlī the elder, ʿAli the younger, and the middle ʿAlī. The elder ʿAlī was killed in the battle defending his father. The younger ʿAlī was the months-old baby who was killed by the arrow when Ḥusayn held up the infant and asked the troops to have mercy and allow some water for the innocent thirsty children. The middle ʿAlī was sick and bedridden in the days leading up to the battle. He could hardly stand, much less fight. By the grace of God, and the protection of his aunt, Zaynab, his life was spared.

When the family of the Prophet returned to Madīnah, this ʿAlī, the last surviving male great-grandson of the Prophet, was recognized as the new patriarch of the family of Muḥammad. He dedicated his life to protecting the heritage of Muḥammad and his family, to preserving the Qurʾān, and to promoting the traditions of his great-grandfather, the Messenger of God. He was so pious and devoted so much of his time in prayer that he came to be known as "Zayn al-ʿĀbidīn," the Ornament of the Worshippers, or the best example for the believers. He spent so much time prostrating in prayer to God, with his forehead on the ground, that he was nicknamed "al-Sajjād," the prostrator. He spent his

money buying the freedom of slaves. He bought and freed so many slaves that Madīnah was full of former slaves freed by ʿAlī ibn Ḥusayn. He spent all day fasting and all night praying. His servants said they would would have no work to do, because they never brought him meals to eat during the day, and they never prepared his bed for him at night. He used to go out at night in disguise and secretly distribute food at the homes of poor families. In the morning they would wake and see food at their doors, without knowing who left it. Only after he died, and the food deliveries stopped, did the people realize that ʿAlī ibn Ḥusayn must have been the one who supplied the food. It was estimated that his charitable supply of food supported 200 poor families in Madīnah.

He is best known for his *duʿā*s (supplications). He spent so much time in prayer and was gifted with emotional and heartfelt calls to the Lord in prayer. Some of his *duʿā*s were written down by those who heard them and collected in a compliation that is called *al-Ṣaḥīfah al-Sajjādīyah*. It may be the earliest book of *duʿā*s in Islam. He was recognized as the most knowledgeable imām of his time by scholars such as al-Zuhrī and al-Shāfiʿī. Even though he avoided politics, his existence as the family of the Prophet and defender of Islam and the Qurʾān was a threat to wicked people who wished only to defend their wealth and power. ʿAlī ibn Ḥusayn, the great-grandson of Muḥammad, was poisoned by Walīd ibn ʿAbd al-Malik ibn Marwān, the great-grandson of the man cursed by the Prophet Muḥammad.

ʿAlī ibn Ḥusayn, the Ornament of the Worshippers, the best living example for the believers, died on 25th of Muharram in the 95th year after the Prophet's migration from Makkah to Madīnah (20th October, 713 CE). He was buried in the Baqīʿ cemetery, next to his uncle, Ḥasan, the beloved grandson of Muḥammad.



The grave of the Prophet's paternal uncle, ʿAbbās, along with his grandson Ḥasan (see generation #2), ʿAlī the son of Ḥusayn (Zayn al-ʿĀbidīn), Muḥammad al-Bāqir (the great-great grandson of Muḥammad, and his son, Jaʿfar al-Ṣādiq (the great-great-great grandson of Muḥammad and the teacher of Imām Mālik ibn Anas and Imām Abū Ḥanīfah)

4

ḤUSAYN AL-AṢGHAR

Al-Ḥusayn al-Aṣghar, son of Imām Zayn al-ʿĀbidīn ʿAlī, son of Imām al-Ḥusayn al-Sibṭ, son of Imām ʿAlī ibn Abī Ṭālib.

In *Tadhkirat al-ansāb*, it states: Abū ʿAbd Allāh al-Ḥusayn al-Aṣghar was a devout ascetic, pious, and a trustworthy *muḥaddith* (traditionist). His descendants included *nuqabā'* in various regions —noble figures, reliable narrators, and widely respected.

Al-Sayyid Jaʿfar al-Aʿrajī said in *Manāhil al-ḍarb fī ansāb al-ʿArab* (p. 574): "Al-Ḥusayn al-Aṣghar ibn Zayn al-ʿĀbidīn Sayyid al-Sājidīn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib, also known as Abū ʿAbd Allāh. He was virtuous, pious, and a narrator of traditions. He reported from his father Zayn al-ʿĀbidīn ʿAlī, his aunt Fāṭimah bint al-Ḥusayn, and his brother Abū Jaʿfar al-Bāqir. His supplications were answered, and many well-known anecdotes attest to this, some of which are recorded in *al-Biḥār*."

His progeny spread across al-Ḥijāz, Iraq, al-Shām, Egypt, the Maghrib, and the Persian lands, as will be detailed in the sections discussing their homelands. He died in al-Madīnah in the year 157 AH and was buried in al-Baqīʿ cemetery. His lineage continued through five sons: ʿUbayd Allāh al-Aʿraj, ʿAbd Allāh, ʿAlī, Abū Muḥammad al-Ḥasan, and Sulaymān.

Ibn ʿInabah said: "His mother was a slave woman named Sāʿidah. He was chaste, a distinguished *muḥaddith*, and virtuous. He was known as Abū ʿAbd Allāh and died in the year 157 AH, buried in al-Baqīʿ cemetery. His descendants were numerous across al-Ḥijāz, Iraq, al-Shām, the Persian lands, and the Maghrib. He had five sons: ʿUbayd Allāh al-Aʿraj, ʿAbd Allāh, ʿAlī, Abū Muḥammad al-Ḥasan, and Sulaymān." (*ʿUmdat al-ṭālib*, p. 311)

In *Baḥr al-ansāb* by al-Najafī, it states: "His mother was a slave woman named Saʿādah. He was chaste, a virtuous muḥaddith, and known as Abū ʿAbd Allāh. He died in 157 AH at the age of 57 and was buried in al-Baqīʿ cemetery. His descendants were many in al-Ḥijāz, Iraq, al-Shām, the Persian lands, and the Maghrib. He had five sons:

ʿUbayd Allāh al-Aʿraj, ʿAbd Allāh, ʿAlī, Abū Muḥammad al-Ḥasan, and Sulaymān." (*Baḥr al-ansāb al-najafī*, p. 140)

And al-ʿUmrī said...

In *al-Majdī*, it is mentioned that al-Ḥusayn al-Aṣghar had sixteen children, of whom seven were daughters, including:
– Umaymah, who married a man descended from Muḥammad and ʿAlī.
– Amīnah, who married ʿAbd Allāh ibn Jaʿfar ibn Muḥammad ibn al-Ḥanafīyyah, and bore him Jaʿfar II.
– Āminah, who married into the descendants of Jaʿfar al-Ṭayyār.

Al-Ṭaqṭaqī stated: "Abū ʿAbd Allāh al-Ḥusayn al-Aṣghar the ascetic and *muḥaddith* was devout. His descendants were *nuqabāʾ* in the regions, noble, eminent, well-known, and honored. He narrated *ḥadīth* from his father, from his aunt Fāṭimah bint al-Ḥusayn, and from his brother, Imām Abū Jaʿfar Muḥammad ibn ʿAlī al-Bāqir. People wrote down *ḥadīth* from him, and he resembled his father most in devotion."

Shaykh al-Ṭūsī (d. 460 AH) mentioned him in his *al-Rijāl* among the companions of Imām al-Ṣādiq, as follows: "Al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn Abī ʿAbd Allāh, resident of al-Madīnah, died in 157 AH."

In clarifying the author's lineage, the contemporary genealogist Mīr Aḥmad al-Rawḍānī, in the introduction to *Ẓawāhir al-jawāhir fī nawādir al-zawājir* (authored by the scholar, traditionist, theologian, al-Sayyid Bahāʾ al-Dīn Muḥammad ibn Aḥmad ibn al-Mukhtārī al-nassābah, d. 1340 AH), stated the following: "Al-Ḥusayn al-Aṣghar, was a distinguished *muḥaddith*. He died in the year 157 and was fifty-seven years old, and he was buried in al-Baqīʿ cemetery, as stated in *ʿUmdat al-ṭālib*, p. 277 (Indian edition). He narrated from his father and his brother al-Bāqir, as stated by Shaykh al-Mufīd in *al-Irshād* and by al-ʿAllāmah in *al-Khulāṣah*."

As for what the historian Iʿtimād al-Salṭanah reported in volume 3 of *Maṭlaʿ al-shams* (pp. 51–52) — that near the village of Kirmān close to Bāz Maʿdan in the region of Naysābūr there is a grave said to be that of al-Ḥusayn al-Aṣghar ibn Imām al-Sajjād, and that there is a line of *sādah* whose lineage traces to him. This is not correct and has no basis. It appears the historian relied upon local popular traditions of the inhabitants of that region, then proceeded to report an extraordinary miracle attributed to him as though it were established fact…

See also: *Muqaddimah ʿan ḥaqāʾiq*, vol. 1, p. 107; *Tahdhīb al-kamāl*, p. 71; *Rijāl al-Māmqānī*, vol. 3, p. 337; *Majmaʿ al-buḥūr*, pp. 1–60.

His Descendants:

Ibn ʿInabah (d. 828 AH) said: "His progeny were numerous in al-Ḥijāz, Iraq, al-Shām, and the lands of the non-Arabs and Arabs. He had five sons:

1. ʿUbayd Allāh al-Aʿraj
2. ʿAbd Allāh
3. ʿAlī
4. Abū Muḥammad al-Ḥasan. Al-Sayyid al-Marʿashī said: "He settled in the lands of Rūm and died there" (*Ittiḥāf*, 1/106).
5. Sulaymān." (*ʿUmdat al-ṭālib*, p. 312)

II

K H U R Ā S Ā N

(after 158 AH – ca. 203 AH)



Ḥijāz to Khurāsān

5

ʿUBAYD ALLĀH AL-AʿRAJ

ʿUbayd Allāh al-Aʿraj, after whom the ʿUbaydlī *nisbah* is named, was the son of al-Ḥusayn al-Aṣghar ibn Imām Zayn al-ʿĀbidīn ʿAlī. He is known as ʿUbayd Allāh I al-Aʿraj, and he is the genealogical junction of many sub-clans and lineages among the Ḥusaynī Sajjādī descendants. The lineage of the Āl al-Aʿrajī in Iraq and other countries traces back to him.

Ibn ʿInabah (d. 828 AH) said: " ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn al-Aṣghar ibn ʿAlī Zayn al-ʿĀbidīn al-Qayyim, known by the *kunyah* Abū ʿAlī. His mother was Umm Khālid."

Abū Naṣr al-Bukhārī said: "Khālidah, daughter of Ḥamzah ibn Muṣʿab ibn al-Zubayr ibn al-ʿAwwām. He had a defect in one of his legs, and that is why he was called 'al-Aʿraj' (the Lame-legged)."

ʿUbayd Allāh visited Abū al-ʿAbbās al-Saffāḥ, who granted him an estate in al-Madāʾin that yielded eighty thousand dinars annually. ʿUbayd Allāh had refused to pledge allegiance to al-Nafs al-Zakīyyah, Muḥammad ibn ʿAbd Allāh al-Maḥḍ. Muḥammad swore to kill him if he ever saw him. But when ʿUbayd Allāh was brought before him, Muḥammad closed his eyes so as not to violate his oath.

ʿUbayd Allāh also visited Abū Muslim in Khurāsān, who allocated him a generous stipend. The people of Khurāsān revered him, which displeased Abū Muslim. Sulaymān ibn Kathīr al-Khuzāʿī said to ʿUbayd Allāh: "We erred in your matter and gave the oath of allegiance to one unworthy. Come, let us pledge allegiance to you and call for your support." ʿUbayd Allāh suspected this was a ploy by Abū Muslim and informed him of it. This soured his position with Abū Muslim, who shunned him and said: "O, ʿUbayd Allāh, [the region of] Naysābūr cannot bear you." He had Sulaymān ibn Kathīr al-Khuzāʿī killed, harboring a previous grievance against him.

ʿUbayd Allāh died on his estate in Dhū Imrān (or Dhū Amān), which is a locality, and he died there during the lifetime of his father, at the age of thirty-seven years, as stated by Abū Naṣr al-Bukhārī. Abū al-Ḥasan al-ʿUmrī said: "At the age of forty-six years." Regarding his

descendants, there is detailed information, as they comprise numerous lineages, sub-clans, and tribes.

Shaykh al-Qummī included a biography of him in *Tuḥfat al-aḥbāb* (p. 203), wherein he transmitted the words of Imām Jaʿfar al-Ṣādiq concerning him: "My uncle al-Ḥusayn is among those who walk upon the earth humbly, and when the ignorant address them, they say: 'Peace'" (cf. Q. al-Furqān, 25:63). He also referred the reader to the book *Jawāhir al-ʿaqdayn* by al-Sayyid ʿAlī al-Samhūdī.

Al-Sayyid al-Aʿrajī wrote in *Manāhil al-ḍarb* (p. 574): "The first genealogical series discusses the lineage of ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn al-Aṣghar. He had the most offspring among his brothers and the longest-lasting legacy. He was known as Abū ʿAlī. His mother was Khālidah bint Ḥamzah ibn Muṣʿab ibn al-Zubayr ibn al-ʿAwwām. He visited Abū al-ʿAbbās al-Saffāḥ, who honored and revered him, elevated his status, and granted him an estate in al-Madāʾin." Al-Jamāl said: "Its annual yield was eighty thousand dinars."

I [the author] say: That estate was in the possession of my forefathers, until Sulṭān Murād Khān ibn Sulṭān [blank] of the Ottomans seized it when he conquered Baghdad and expelled the Persians from it, which occurred in the year [blank]. At that time, the *nuqabāʾ* and scholars from among Banū al-Aʿraj had their affiliations with the Persian Sultan and thus abandoned their estate, lacking ties with the Ottomans, unlike their cousins, the Banū Abī Zayd, *nuqabāʾ* of Mosul, who allied themselves with the Ottomans and remain affiliated with them to this day.

The *nuqabāʾ* and scholars of the Najaf branch of Banū al-Aʿraj continued to receive patronage from the Persian rulers. Some of them held *awqāf* (endowments) and *iqṭāʿāt* (fiefs) in Iranian territories, as well as *khāqānī* ranks and *firmāns* from the Sultans up to the present. Among them is the author of this very book, may God be kind to him in both dominions, who descended from the noble houses of the Afshārid and Zand dynasties, the Banū Kammūn in the [blank] state, and Banū Fakhr al-Dīn al-Aʿraj in the Circassian state, as is well known to those who study the chronicles and trace the traditions. See: *ʿUmdat al-ṭālib*, p. 319.

In *Maqātil al-Ṭālibiyyīn* (Beirut edition, 1380 AH, p. 123): "His mother was Umm Khālid bint Ḥasan ibn Muṣʿab ibn al-Zubayr ibn al-ʿAwwām; her mother was Āminah bint Khālid ibn al-Zubayr al-ʿAwwām, a slave woman. ʿUbayd Allāh's *kunyah* was Abū ʿAlī. ʿAlī ibn al-

Ḥusayn said: Muḥammad ibn Ḥamzah reported that Abū Muslim poisoned him, and he died from it. Al-Tamīmī ibn Ḥasan al-ʿAlwān did not mention this. He described ʿUbayd Allāh as having died during the lifetime of his father. Yaḥyá was very good about being attentive to the accounts concerning his family. Perhaps this was an error by Muḥammad ibn ʿAlī ibn Ḥamzah."

Al-Sayyid Rukn al-Dīn (p. 37) said: "Al-Sayyid al-ʿĀlim Muḥammad ibn al-Ḥusayn ibn ʿAbd al-Ḥamīd al-Ḥusaynī, the genealogist, stated that ʿUbayd Allāh was among the powerful and prominent. The reason for the lameness in his leg was that Abū Muslim al-Khurāsānī had invited him to assume leadership before the ʿAbbāsids installed al-Saffāḥ, but he refused. Abū Muslim pressed him on the rooftop of his home, whereupon he drew back, fell, and injured his legs, rendering him lame. When power came to the ʿAbbāsids, beginning with al-Saffāḥ, he was granted an estate called *Bandshīr* which yielded eighty thousand dinars. ʿAbd Allāh distributed it among his needy relatives in al-Ḥijāz from among his cousins."

"He left behind five sons and six daughters, and four wives. His wives together inherited one-eighth of his estate: forty thousand dinars. Each of his children received twenty thousand dinars. His mother was Khālidah bint Muṣʿab ibn al-Zubayr. He died during his father's lifetime, at the age of thirty-seven. His children spread throughout the sacred city of al-Madīnah, and held the *naqābah* in Iraq, the two shrines, Wāsiṭ, and al-Mawṣil. It was even said: 'The sky belongs to God, and the earth to the sons of ʿUbayd Allāh.'"

In *Tārīkh Simnān* by ʿAbd al-Rafīʿ Ḥaqīqat (1974 edition, p. 515), is the following summary: ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn ibn [sic] al-Aṣghar ibn Imām Zayn al-ʿĀbidīn was among the most eminent and renowned *sayyid*s of his time. It is said that Abū al-ʿAbbās al-Saffāḥ, during his caliphate, appointed for him a stipend amounting to 80,000 dinars. Regarding his death, it is reported that his son, al-Sayyid Zayn al-Dīn ʿAlī al-Ṣāliḥ al-Khurāsānī, was with him. After their encounter with Abū Muslim al-Khurāsānī, he died in the village of Amrūwān near Dāmaghān or ʿAṭṭārī, and his son Zayn al-Dīn transferred his body to the district of Zāwghān and buried him in the cemetery of the decendants of ʿAlī. Others said that Abū Muslim al-Khurāsānī poisoned him in the village of Amrūwān, and that this was the cause of his martyrdom. A number of other historians wrote that the leader of the

ʿAbbāsids in the fortress of Kūshmaghān entered his private chamber and killed him with a knife.

The author of *al-Istiẓhār* wrote that Zayn al-Dīn had reached the village of Zāwghān ahead of his father and received news of his father's death after the assassination. This event occurred during the caliphate of al-Saffāḥ and during the campaign of Abū Muslim al-Khurāsānī between the years 132 and 137 AH. Also buried in that location was ʿAbd Allāh ibn ʿUbayd Allāh al-Aʿraj, the brother of Zayn al-Dīn ʿAlī al-Ṣāliḥ, along with three others from the descendants of the Imāms. The total number of the descendants of ʿAlī buried there was ten.

His Descendants:

Ibn ʿInabah (d. 828 AH) said: "His progeny are extensive, comprising many lineages, sub-clans, and clans. He had four sons: Jaʿfar al-Ḥujjah, ʿAlī al-Ṣāliḥ (see below), Muḥammad al-Jawānī, and Ḥamzah Mukhtalis al-Waṣīyyah." See: *al-ʿUmdah*, p. 319; *al-Asadīyah*, p. 78; *Mashāhid al-ʿAsharah (or al-ʿItrah?)*, p. 89; *al-Mustadrak* by al-Lūrī, 3:445; *Tuḥfat al-aḥsāb*, p. 203.

6

ʿALĪ AL-ṢĀLIḤ

ʿAlī al-Ṣāliḥ (d. 203 AH), son of ʿUbayd Allāh al-Aʿraj, son of al-Ḥusayn al-Aṣghar, son of Imām Zayn al-ʿĀbidīn ʿAlī.

Al-Kashshī said: "What is reported regarding ʿAlī ibn ʿUbayd Allāh ibn al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib: I read in the handwriting of Muḥammad ibn al-Ḥasan ibn Bandār in his own book, that Muḥammad ibn Yaḥyá al-ʿAṭṭār narrated to me, saying: Aḥmad ibn Muḥammad ibn ʿĪsá narrated to me from ʿAlī ibn al-Ḥakam from Sulaymān ibn Jaʿfar, who said: ʿAlī ibn ʿUbayd Allāh ibn al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib said to me: "I long to go to [the house of] Ibn al-Ḥusayn al-Riḍā, to greet him." I said, "What prevents you from doing so?" He replied, "Reverence and his noble presence." Then Abū al-Ḥasan developed a mild illness, and people came to visit him. I said to ʿAlī ibn ʿUbayd Allāh: "Now you have your chance. Abū al-Ḥasan is mildly ill and people are visiting him. If you wish to see him, today is the day."

So he went to visit Abū al-Ḥasan. Abū al-Ḥasan welcomed him with every form of honor and respect, which greatly pleased ʿAlī ibn ʿUbayd Allāh. Later, ʿAlī ibn ʿUbayd Allāh fell ill, and Abū al-Ḥasan came to visit him, and I was present. He remained seated until all others had left the room. After we exited, one of our maidservants informed me that Umm Salamah, the wife of ʿAlī ibn ʿUbayd Allāh, had been observing from behind the curtain. When he departed, she came forward and fell upon the spot where Abū al-Ḥasan had sat, kissing it and wiping herself with it.

Sulaymān said: I then entered upon ʿAlī ibn ʿUbayd Allāh and informed him of what Umm Salamah had done. When I informed Abū al-Ḥasan, he said: "O, Sulaymān, ʿAlī ibn ʿUbayd Allāh, his wife, and his children are among the people of Paradise. O, Sulaymān, the children of ʿAlī and Fāṭimah, peace be upon them, when God grants them knowledge of this matter, they are not like other people…" See: *Akhbār al-rijāl*, p. 593

Al-Najāshī (d. 450 AH) said: " ʿAlī ibn ʿUbayd Allāh ibn al-Ḥasan ibn ʿAlī ibn al-Ḥusayn. Abū al-Ḥasan was the most ascetic and devout of the Banū Abī Ṭālib in his time. He was closely associated with Mūsá and al-Riḍā and befriended our Imāmī companions. When Muḥammad ibn Ibrāhīm al-Ṭabāṭabā sought to have Abū al-Sarāyā pledge allegiance to him, he [ʿAlī] refused and instead turned the matter over to Muḥammad ibn Muḥammad ibn Zayd ibn ʿAlī. He authored a book on *ḥajj*, narrated entirely from Mūsá ibn Jaʿfar."

"My father informed me, saying: My father told me: Abū al-Ḥasan ʿAlī ibn Ibrāhīm ibn Muḥammad ibn al-Ḥasan ibn Muḥammad ibn ʿAbd Allāh ibn al-Ḥusayn ibn ʿAlī ibn al-Ḥusayn al-Jawwānī told me: al-Ḥusayn ibn ʿAlī ibn al-Ḥakam Abū ʿAbd Allāh al-Asadī al-Zaʿfarānī narrated, Jaʿfar ibn ʿUbayd Allāh ibn Jaʿfar ibn ʿAbd Allāh narrated to us, saying: ʿUbayd Allāh ibn ʿAlī ibn ʿUbayd Allāh narrated to us from his father through his book."

Our teacher, the verifying scholar al-Khūʾī—may God sanctify his soul—said:

al-Kāfī, Volume I, Chapter: "Those Among the Ahl al-Bayt Who Recognized the Truth and Rejected Falsehood," from *Kītāb al-Ḥujjah* (88 ḥadīths): I say, the report in al-Kashshī, even if weak due to the anonymity of Muḥammad ibn al-Ḥasan ibn Bandār, is corroborated by a *ṣaḥīḥ* (sound) narration from Muḥammad ibn Yaʿqūb, which indicates praise for ʿAlī ibn ʿUbayd Allāh, his eminence, and his return to the truth.

Ibn ʿInabah said: "As for ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj, leadership in Iraq was held among his descendants. His *kunyah* was Abū al-Ḥasan. His mother was a slave woman. He was from al-Kūfah, known for his piety, virtue, and extreme asceticism. He and his wife, Umm Salamah bint ʿAbd Allāh ibn al-Ḥusayn ibn ʿAlī, were referred to as *al-zawj al-ṣāliḥ* (the righteous couple). ʿAlī ibn ʿUbayd Allāh was known for having his supplications answered. Muḥammad ibn Ibrāhīm al-Ṭabāṭabā, the revolutionary leader in al-Kūfah, appointed him as his successor in will. He stipulated that if he did not accept, then it should pass to one of his two sons, Muḥammad or ʿUbayd Allāh. But ʿAlī did not accept the appointment, nor did he permit his sons to rise up." See: *Muʃam rijāl al-ḥadīth*, 13–97.

Al-Sayyid Rukn al-Dīn (p. 3) said: "The righteous husband, Abū al-Ḥasan ʿAlī, his mother was a slave woman, was ascetic, devout, and

wise. Imām al-Riḍā used to ask those who came to him: ʻHow have you left ʻAlī al-Ṣāliḥ?' His wife, Salmā bint ʻAbd Allāh ibn al-Ḥusayn al-Aṣghar, was similar to him in asceticism and worship. All his children were from her — may God have mercy on them all." See: *ʻUmdat al-ṭālib*, p. 321.

Al-Sayyid al-Aʻrajī (d. 1332 AH) said in *Nafḥat Baghdād*: "The second among the children of ʻUbayd Allāh al-Aʻraj ibn al-Ḥusayn al-Aṣghar was ʻAlī al-Ṣāliḥ." Al-Sharīf al-Dāwūdī said in *al-ʻUmdah*: "Leadership in Iraq was found among his descendants." He then cited the statement of al-Kashshī: " ʻAlī ibn ʻUbayd Allāh departed from Ṭūs to Marv through Shāhjān, then continued on to Māsīdhān, where he fell ill and died in the village of Qār, and was buried in his village known as al-Ṣāliḥīyah, near the twin mountains of al-Dujlubān. These are two mountains split by a small river that flows through a valley (*ʻaqīyah*). They are located between Māsīdhān and the regions of southern Iraq, near Ṭūj Bādarāyā and Bandanjīn.

There was an ancient *mashhad* (shrine) built over his grave, whose outer edges had deteriorated while its structure remained firm, though its *īwān* had split. It was then restored and rebuilt by the most noble and highly ranked, exalted and grand governor, rare exemplar of honor and faith, unmatched among peers, supported by everlasting felicity through the grace of God the Most High, crown of the kingdom, justice, and prosperity — Fatḥ al-Sulṭah Ghulām Riḍā Khān ibn Ṣārim al-Sulṭah Masīngqlī Khān ibn Ḥaydar Khān ibn Ḥasan Khān ibn Asad Khān ibn Ismāʻīl Khān, governor of Lūristān. About this, I composed the following *urjūzah*:

"Praise be to God, the Praiseworthy, the Bestower of Grace…" (The poem is long.)

Al-Aʻrajī also quoted the words of others in *Manāhil al-ḍarb* (p. 575), then said: "The grave of ʻAlī al-Ṣāliḥ lies in a place among the mountains of al-Rīf near Wāzān, approximately four *farsakhs* away. His shrine is a well-known site of visitation (*mazār*). The shrine's outer edges had decayed, but it was rebuilt by the prince of great princes, governor of noble provinces, the most noble, most splendid, most exalted, and most generous — Ṣārm al-Sulṭah ʻAlī Riḍā Khān al-Didārā al-Ashraf, governor of Lūristān, son of Ḥaydar Khān ibn Khān — may God prolong his rule and protect his dominion from tyrants. He spent large sums on its renovation."

"His agent was one of his servants named ʿAnīl ibn Fattāḥ Khān ibn Kāshdar Khān Khumrī, a depraved and corrupt man who neither mastered the architecture nor safeguarded the funds, and he embezzled much of the wealth allotted by the governor. When the construction was completed, I composed this *urjūzah*:

Praise be to God, the Praiseworthy, Possessor of gracious favors,
And blessings upon the Trustworthy Prophet,

And upon the close companion of the learned king,
Son of the energetic, the valiant, the triumphant,

Son of the glorious governors, that most noble one,
And the noblewoman, of the most exalted and pure lineage.

He is the lofty protector of its guardians, a prince of purity,
And from the banner of his thought, illumination has spread.

To al-Riḍā, the eloquent one pledged loyalty,
And its overseer is Ḥaydar, son of al-Ḥasan.

And as for the governors, he is the most excellent among them,
And of royal generosity—nay, even before them.

Qinā has not borne the like of this matter,
Nor have the later generations produced his equal.

He receives knowledge and is beloved by the virtuous,
And he brings down honor wherever he settles.

If the raincloud spreads widely, it does not overshadow him,
And if the sea overflows, it does not surpass him.

When he beheld the grave of ʿAlī al-Ṣāliḥ,
Elevated, yet lacking one to tend it

He prepared for its construction a house of knowledge,
And perfected the foundation and the supports.

Upon its heights, he raised a dome,
So that whoever sees it says: "It has risen!"

Maḥmūd, may God Most High be pleased with him, is my destiny,
"And man shall have nothing but what he strives for"
(Q. al-Najm, 53:39).

He had no peer in avoiding intoxication,
Nor in refraining from corruption and depravity.

His equal in generosity is the son of Faḍḍah,
When measured against al-Qārah — nay, the whole earth.

If they mentioned a noble deed, he denied it,
Or if they advanced a famine, he quelled its branches.

Upon Muḥammad and the Family—the best of mankind—
Be blessings whenever clouds appear bearing rain.

And upon the most noble, the devoted youth of al-Riḍā,
Detested evil fate on his behalf and for him.

The best of governors, inheritor of glories,
From a line of governors, generation after generation.

And the guardian of the radiant sultanate,
A lion in the wilderness and in al-Zawrāʾ.

Among the governors of its West and of the non-Arabs,
He is like the shining moon among the stars.

For he is a sea—one without shore,
Rather, he is a mountain—one never rivaled.

Through his gratitude, the upright religion gives thanks,
And he has adorned the barren kingdom with glory.

Virtue is his habit, and justice his character;
He is entirely virtue, and his generosity is evident.

As for me, whenever I speak among the eloquent,
In praising him, I am like Bāqil.

He stood forth upon the clear path,
A shrine for every returning and departing traveler.

O, what a noble deed it was by which he strove,
When he erected the mashhad (shrine) and its enduring pillars.

He illumines for the onlooker a light just as
The sun illumines the patches of the sky.

And if his wealth thereafter is found wanting,
It is due to the misery brought by the vile ʿAynal.

He neither knew God nor the Messenger,
Nor ʿAlī the Pure nor the Pure (Fāṭimah).

Rather, the one who pecks measured him with scorpions,
For he was as one who wars against Islam.

To the *awliyā' Allāh* (friends of God), he was an enemy,
And to the devils, a brother and a companion.

Progeny of ʿAlī ibn ʿUbayd Allāh

He was survived by two sons: ʿUbayd Allāh the Second and Ibrāhīm."

Al-Sayyid Kammūnah, may God preserve him, said: Dah Bālā is a village in the Māsīdhān region in the mountainous area near al-Bandanjīn. It contains the grave of al-Mahdī ibn al-Manṣūr, and a *mashhad* (shrine) over it. There is a group there called *al-Ḥarāyah*, and the Ministry of Renewal endowed the shrine in the year 564 AH and distributed abundant funds to its residents.

Al-Ḥamawī said in his *Muʃam* (4:113): "I say: In this village, there is a shrine said to be the grave of ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn al-Aṣghar ibn Imām Zayn al-ʿĀbidīn. He was generous, devout, and virtuous, known for piety and asceticism. He and his wife, Umm Salamah bint ʿAbd Allāh ibn al-Ḥusayn ibn ʿAlī, were called *al-zawj al-ṣāliḥ* (the righteous couple). ʿAlī ibn ʿUbayd Allāh was known for having his prayers answered. Muḥammad ibn Ibrāhīm al-Ṭabāṭabā, the revolutionary leader in al-Kūfah, appointed him as his successor, and if he refused, then to one of his two sons, Muḥammad or ʿAbd Allāh. But he refused the appointment and did not permit his son Muḥammad ibn ʿAlī ibn ʿUbayd Allāh to rise up."

Al-ʿAllāmah al-Ḥillī mentioned in *al-Khulāṣah*, and ʿAlī included him in his *Rijāl*, as did al-Kashshī and al-Najāshī. He had a narration with al-Riḍā that indicates his righteousness and piety. See: *Mashāhid al-qabrah*, p. 88.

Al-Jalālī said: This shrine is known today (in the year 1386 AH) as *al-Ṣāliḥīyyah*, named after him, near Zarbatīyah in northern Iraq. The eminent scholar al-Ḥā'irī al-Samānī—may God support him—wrote in a treatise that the shrine is known among the people of Samnān as *al-Imāmzādah Mahdī*, and that he resided in the village of Zāwghān in Simnān. The Shaykh himself—may God aid him—restored it and erected a mausoleum for him, and composed verses about it.

ʿAbd al-Rafīʿ Ḥaqīqat, the author of *Tārīkh-i Simnān* (The History of Simnān), printed in 1974 CE, page 516, summarized as follows: In Zāwghān, there is a sanctuary that was known as the shrine of al-Sayyid Zayn al-Dīn Mahdī, though his lineage was unknown. The scholarly verification of al-Ḥā'irī confirmed that he is ʿAlī al-Ṣāliḥ. Al-Najāshī mentioned him in his *Rijāl* and described him as the most ascetic of the descendants of Abū Ṭālib. He was closely associated with Imām Mūsá al-Kāẓim and Imām al-Riḍā and authored a book on *ḥajj*, all of which he transmitted from Imām al-Kāẓim.

Judge Nūr al-Dīn al-Shahīd stated that leadership in Iraq was linked to his descendants. He was greatly revered, had his prayers answered, and was the most devout of the progeny of Abū Ṭālib. He accompanied Imām al-Riḍā on his journey to Khurāsān. His descendants settled in Arab lands. Among them was the household of Khwājah Malik Muḥammad Madḥ Khān II, who lived in Zāwghān, Simnān, and left behind three sons, well known among the people of Zāwghān.

The first of his sons was al-Sayyid Ḍiyāʾ Allāh ibn Muḥammad, who built the congregational mosque in Zāwghān. The second was Qiwām al-Dīn, and the third was Ḥusaynī Kiyā, buried in the region between Zāwghān and Kūshmughān.

Al-Sayyid Zayn al-Dīn remained in Zāwghān until approximately the year 150 AH. During that time, Imām Jaʿfar al-Ṣādiq took his family on the first journey with his father, ʿUbayd Allāh al-Aʿraj, from Khurāsān to Zāwghān. Zayn al-Dīn then traveled to Iraq and al-Madīnah, residing there for a period with Imām Mūsá al-Kāẓim. In 183 AH, he became closely associated with Imām al-Riḍā who at that time was thirty-three years old. In the year 201 AH, he migrated with Imām al-Riḍā to Zāwghān and remained there for a few days. It is unlikely that he was being pursued by the ʿAbbāsids at this time, because his sons were among those close to them and held high status and rank.

His Descendants:

A number of branches of the *al-Aʿrajīyah* trace their lineage to him. Among them in al-Ḥillah are the household of Muḥammad, descended from Muḥammad ibn Muqbil ibn Jamāz ibn Manṣūr ibn Shayḥah ibn Hāshim ibn Qāsim ibn al-Muhannā ibn al-Ḥasan ibn ʿAmārah ibn al-Muhannā ibn Dāwūd ibn al-Qāsim ibn ʿUbayd Allāh ibn Ṭāhir ibn ʿAlī ibn al-Ḥasan ibn Jaʿfar al-Ḥujjah ibn ʿAbd Allāh al-Aʿraj.

Ibn ʿInabah (d. 828 AH) said: "He begot two sons: ʿUbayd Allāh II—in whom the house continued—and Ibrāhīm."

III

ʿ I R Ā Q

(ca. 203-835 AH)



Khurāsān to Iraq

7

ʿUBAYD ALLĀH II

Abū ʿAlī ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn al-Aṣghar.

It is said in *Manāhil al-ḍarb* (p. 577): "As for ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ, his line and number continue among the family of Abū al-Ḥasan ʿAlī alone, as transmitted by Shaykh Jamāl al-Dīn. This is evidence that Abū Jaʿfar Muḥammad ibn ʿUbayd Allāh II, mentioned by Ibn Muhannā, and the continuation of his line through ʿAlī ibn al-Qāsim ibn Abū Jaʿfar Muḥammad have no surviving descendants." See: *ʿUmdat al-ṭālib*, p. 321; *al-Asadīyah*, p. 79; *Itqān al-maqāl*, p. 97; *Tārīkh al-Kūfah*, p. 409; *Majālis al-muʾminīn*, p. 268; *Tuḥfat al-aḥbāb*, p. 232; *Tamāmat al-manhá*, p. 195.

Al-Sayyid Rukn al-Dīn (p. 31) said: "He was a scholar, devout, virtuous, ascetic, and a ḥadīth narrator. His mother was Salmah bint ʿAbd Allāh ibn al-Ḥusayn al-Aṣfar."

And he said in said in *al-Nafḥah*: ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ was the one to whom the shrine near Mashhad is attributed. His descendants stem from his son Abū al-Ḥasan ʿAlī alone, and through him from two men: Muḥammad and ʿUbayd Allāh III.

In *Tadhkirat al-ansāb*: "Abū ʿAlī ʿUbayd Allāh II possessed majesty and stature."

The contemporary genealogist al-Rawḍānī said in the introduction to *al-Ǯawāhir*: " ʿUbayd Allāh II transmitted ḥadīth from his father."

In the *Mushajjarah*: "Abū ʿAlī, he had many virtues and merits. It suffices that our master ʿAlī ibn Mūsá al-Riḍā testified that he was among the people of Paradise. ʿUbayd Allāh was honored to serve al-Riḍā in Khurāsān, and after the martyrdom of al-Riḍā he went to Iraq and devoted himself to gathering traditions and promoting the Jaʿfarī school."

His Descendants:

Ibn ʿInabah (d. 828 AH) said: "ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj had progeny only from Abū al-Ḥasan ʿAlī." See: *al-ʿUmdah*, p. 322.

8

ABŪ AL-ḤASAN ʿALĪ AL-AKBAR

Abū al-Ḥasan ʿAlī al-Akbar ibn ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj ibn al-Ḥusayn al-Aṣghar.

It is stated in *Manāhil al-ḍarb* (p. 577): "Abū al-Ḥasan ʿAlī, the son of ʿUbayd Allāh II, fathered two sons: ʿUbayd Allāh III and Abū Jaʿfar Muḥammad." Al-Sayyid Rukn al-Dīn (p. 30) wrote: "Abū al-Ḥasan ʿAlī, the ḥadīth transmitter: the eminent sayyid, whom al-Kashshī counted among the trustworthy." Kumūnah stated in *Nuqabāʾ al-ḥāʾir al-ḥusaynī*: "The *naqīb* there was Abū al-Ḥasan Muḥammad al-Layth ibn Abī ʿAbd Allāh Muḥammad al-Aḥwal ibn al-Qāsim ibn Muḥammad ibn ʿAlī ibn ʿUbayd Allāh ibn ʿAlī ibn ʿUbayd Allāh al-Aʿraj." Abū al-Ḥasan said: Al-ʿUbaydlī said in *al-Tahdhīb*: "He was nicknamed al-Kashsh, and he had offspring." Ibrāhīm ibn Nāṣir Āl Ṭabāṭabā wrote in *Muntaqilah al-Ṭālibiyyīn* (p. 128): "He held the office of *naqīb* at the Ḥāʾir al-Ḥusaynī." See: *Mawārid al-itḥāf*, vol. 2, p. 214.

His Descendants

From him: the Āl Bū Khuḍayr of al-Ḥamzah are descended, attributed to Khuḍayr ibn ʿAlī ibn ʿAlī ibn Aḥmad ibn ʿAlī ibn Ḥusayn ibn ʿAlī ibn Ḥasan ibn ʿAlī ibn Ḥasan ibn Muḥammad ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn ʿAlī *Naqīb al-nuqabāʾ* ibn Muḥammad ibn ʿAlī ibn al-Ḥasan ibn Muḥammad ibn Abī Isḥāq ʿAlī al-Akbar ibn ʿUbayd Allāh II.

Ibn ʿInabah stated: " ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj had progeny only from Abū al-Ḥasan ʿAlī, and from him through two sons: ʿUbayd Allāh III and Abū Jaʿfar Muḥammad." See: *al-ʿUmdah*, p. 322; *al-Asadīyah*, p. 80; and *Tawābiʿ al-ruwāt*, 1:592.

9

ʿUBAYD ALLĀH III

ʿUbayd Allāh III ibn ʿAlī al-Akbar Son of ʿUbayd Allāh II ibn ʿAlī ibn ʿUbayd Allāh al-Aʿraj, died 290 AH.

According to *Manāhil al-ḍarb* (p. 578): " ʿUbayd Allāh III ibn Abū al-Ḥasan ʿAlī ibn ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ—his line and strength continue—died in the year 290 AH. His descendants are three men: Muḥammad al-Ṭayyib, Abū al-Ḥasan ʿAlī (killed by bandits), and Abū al-Ḥusayn Muḥammad al-Amīr al-Ashtar."

Al-Sayyid Rukn al-Dīn (p. 30) wrote: Abū ʿUbayd Allāh III, known as Abū ʿAlī, was the *Amīr* of al-Kūfah and led the pilgrimage during the caliphate of al-Muṭīʿ li-llāh. His mother was Zaynab bint ʿAbd Allāh ibn al-Ḥusayn al-Aṣghar, son of Imām Zayn al-ʿĀbidīn — may God bless him."

Al-Ṭaqṭaqī said: " His name is ʿUbayd Allāh III, Abū ʿAlī."

In *al-Ẓalīlah* he wrote: "The owner of all virtue is ʿUbayd Allāh III. 'The heavens are God's, and the earth belongs to the children of ʿUbayd Allāh'."

In *Tadhkirat al-ansāb*: " ʿUbayd Allāh, Abū ʿAlī III, revered in rank and high in station, died in 290 AH."

In the genealogical chart (*al-Mushajjarah*): During gatherings the judge Nūr al-Dīn claimed he was praised by al-Mutanabbī. He had twenty sons. Chronicles recount astonishing stories of his generosity and nobility, such that people said: "The heavens and the earth belong to Banū ʿAbd Allāh." He was a contemporary of the caliph al-Muʿtaṣim of the ʿAbbāsids. In *Amal al-Āmāl*: He lived during Imām al-Hādī's time, which implies he lived to one hundred years of age.

His Descendants

Al-Kashshī (via Ibn ʿInabah, d. 828 AH) said: " ʿUbayd Allāh III ibn ʿAlī ibn ʿUbayd Allāh II, his line and might continued. He had three sons: Muḥammad al-Ṭayyib, Abū al-Ḥasan ʿAlī (killed by bandits), and

Abū al-Ḥusayn Muḥammad al-Ashtar in Kūfah." See: *al-ʿUmdah*, p. 322; *al-Asadīyah*, p. 80.

10

MUḤAMMAD AL-ASHTAR

Muḥammad al-Ashtar ibn ʿUbayd Allāh III. Muḥammad al-Ashtar ibn ʿUbayd Allāh III ibn ʿAlī al-Akbar, ibn ʿUbayd Allāh II ibn ʿAlī ibn ʿUbayd Allāh al-Aʿraj.

Ibn ʿInabah records: "As for al-Amīr Abū al-Ḥusayn Muḥammad al-Ashtar, son of ʿUbayd Allāh III, called *al-Ashtar* because of a mark on his face, he was praised by Abū al-Ṭayyib al-Mutanabbī in the opening of his poem, which begins with the line:

"Welcome to the abode whose dawn you forged
After her fine beauty became evident from you…"
(Complete text will follow.)

He had children and descendants in abundance, over twenty sons, who rose to prominence in al-Kūfah and came to rule, such that it was said among the people: "The heavens are God's and the earth belongs to Banū ʿUbayd Allāh." See: *al-ʿUmdah*, p. 323. In *Lubāb al-ansāb*, Ibn Khazāʿah the genealogist wrote: "I met al-Amīr Abū al-Ḥusayn Muḥammad ibn ʿAbd Allāh ibn ʿUbayd Allāh ibn ʿAlī ibn ʿUbayd Allāh ibn al-Ḥusayn in al-Kūfah in the year 341 AH. He died in Jumādā al-Ākhirah of the year 350 AH."

Al-Ṭaqṭaqī wrote: "Abū al-Ḥusayn Muḥammad al-Ashtar was of lofty rank and high stature, chief of al-Kūfah and commander of the pilgrimage."

Al-Fayṣal added: "He was known as ʿAlā' al-Dīn, *Amīr al-Ḥajj*."

Al-Sayyid said in *al-Naghmah* (after citing al-Mutanabbī's verse): "He held the general leadership and was esteemed by caliphs and kings. As stated by al-Sharīf al-Dā'ūdī, he had over twenty sons who advanced in al-Kūfah and came to rule, such that people said: 'The heavens are God's and the earth is for Banū ʿUbayd Allāh,' referring to the descendants of al-Amīr Muḥammad al-Ashtar ibn ʿUbayd Allāh III. He had eight sons who left descendants."

In *al-Ẓalīlah*: "Abū al-Ḥusayn Muḥammad al-Ashtar is the one praised by Abū al-Ṭayyib al-Mutanabbī, he died in 354 AH."

In *Tadhkirat al-ansāb*: Abū al-Ḥusayn Muḥammad al-Ashtar was commander of the pilgrimage (*Amīr al-Ḥajj*) and chief of al-Kūfah (*naqīb al-Kūfah*).

Al-Sayyid Rukn al-Dīn stated on p. 29: "Al-Amīr al-Ashtar, chief of al-Kūfah, Muḥammad Abū al-Ḥusayn, was *Amīr al-Ḥajj*, *Amīr al-Ḥaramayn*, and leader of the Ṭālibī family (the descendants of ʿAlī ibn Abī Ṭālib) in al-Kūfah."

Al-Sayyid Ḥassūn al-Barāqī, in *Buyūtāt ʿAlawīyah al-Kūfah*, wrote: "Banū al-Ashtar trace their lineage to Imām Abū al-Ḥusayn Muḥammad al-Ashtar ibn ʿUbayd Allāh III ibn ʿAlī ibn ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj, previously mentioned, and he was called al-Ashtar because of a mark on his face from a blow dealt by the slave of a Zaydī farmer."

In *Manāhil al-ḍarb*, p. 578, it says: "As for al-Amīr Abū al-Ḥusayn Muḥammad al-Ashtar ibn ʿUbayd Allāh III, he was a noble and highly praised figure. He was called al-Ashtar because of a blow on his face struck by the slave of Faddān al-Zaydī." See: *Tārīkh al-Kūfah*, page 414.

This is mentioned by Abū al-Ṭayyib al-Mutanabbī in the ode in which he praised him, beginning with:

"Welcome to a land whose plain is your place of revelry
After her beauties have become far removed from you."

Heirs increased greatly and he had over twenty sons who advanced in al-Kūfah and ruled it; his descendants expanded through eight of those sons, whose lineage spread across various regions. People said of them: "The heavens belong to God, and the earth to Banū ʿUbayd Allāh." Among them were:

– Al-Amīr Abū ʿAlī Muḥammad the Amīr al-Ḥajj
– ʿUbayd Allāh IV
– Abū al-Faraj Muḥammad
– Abū al-ʿAbbās Aḥmad
– Abū al-Ṭayyib Ḥasan
– Abū al-Qāsim Ḥamzah (nicknamed Shūṣīyah)

The ode as found in *Sharḥ dīwān al-Mutanabbī*, compiled by ʿAbd al-Raḥmān al-Barqūqī, vol. 2, p. 17 (Dār al-Kitāb al-ʿArabī edition), and praising Muḥammad ibn ʿUbayd Allāh al-ʿAlawī al-Mushṭab:

Welcome to the abode whose pillars you built,
Though far from you her beauties have departed.

I said: within it is concealed a heart,
Ripened, with her hand resting upon its husk.

O driver of the camel, turn aside from her and love me,
Alone at Mina, before I lose her.

Pause a little there upon the plain,
For less than a glance may suffice me as provision.

For within the lover's heart burns a fire of passion,
Hotter than the fire of Hell, whose blaze is cooler still.

He has grown old from separation, broken by longing,
So that he became like fine damask, worn and thinned.

They spent the night at Khurghūbah, she with a form
That, when rising, both sides part.

Slender in build, dark-skinned, her slayer's glance—
Or fair, white, stripped of all adornment.

O reproacher of lovers, leave a tender one
Whom God has stripped—how can you guide her?

Peace has no effect upon lofty spirits,
The nearest of them to you is yet the farthest away.

Wretched are the nights I have passed sleepless from joy,
Longing for the one who sleeps in the house.

I revived her, while tears streamed from me,

Her eyes heavy with slumber, and the darkness shielding her.

Neither does my she-camel accept a rider behind me,
Nor, with the whip on the day of contest, can she endure the strain.

Her girth, her saddle-cushion, her muzzle,
Her reins—and torches as her guiding lead.

The fiercest rush of winds he outstrips,
Even beneath her footsteps he gives them strength.

As on the back of a shield, joined together,
Or as on the belly of a shield—thus he repeated them.

They brought us, in ordered ranks, to the son
Whose pastures and gardens God has extended.

To a courtyard from which the lances issue forth,
And he has let them pour into hearts, their watering-place.

He has benefactions—toward adversaries—
So many that I recount some, yet cannot number them.

He gives without delay, without affliction,
And without reminder of favor or reproach.

The best of Quraysh in ancestry, the most glorious of them,
The most abundant in gifts, the most generous of them.

With spear he pierces, with sword he smites—
And his resounding cry is his support.

The horse has in him its horseman, the longest of reach,
The boldest of warriors, the foremost of leaders.

The crown of Lu'ayy ibn Ghālib, and through him
Her branch rose high, her lineage upheld.

The sun of her forenoon, the crescent of her night,
The pearl of her piety, the nobility of her endurance, the glory of her ancestor.

Oh, that I might be granted a single blow such as was granted him—
Such as Muḥammad was given!

It left its mark in him, and in the iron—yet
It left no mark in his face, nor in the Indian blade that struck him.

She rejoiced when she saw her adornment in him,
Though with wounds the blows had taken her.

And the people knew that the one who had sown them with guile
Would surely reap them from his own heart.

His supporters arose, their ranks steadfast,
He hemmed them in with fear and pressed them upward.

They wept at the blades of the sharp swords
When warned that he would unsheathe them.

For they knew that they would be turned into blood,
And that into necks he would plunge them.

He loosed them, so that the enemy, out of dread, reviled them,
While the friend praised them with gratitude.

From their striking, sparks of fire burst forth,
And the pouring of blood upon them extinguished it.

If ever the noble champion strayed from his resolve one day,
Then the Creator of understanding inspired him to recite it.

And this whole creation has unanimously agreed with me:
That you, O son of the Prophet, are its peerless one.

And yesterday you were but a youth in dream,
An elder of Maʿadd, while you were yet beardless.

How many, how many a noble blessing, adorned,
You nurtured—its birth was from you.

And how many, how many a need you granted,
Closer to me than the time appointed for its fulfillment.

And binding duties that touched upon filial devotion,
You would return them again to my dwelling.

I acknowledge them, and in my skin I inscribe them—
I could never, until death, deny them.

I sit with them, never deprived of them, ever,
The best of prayers of the Generous One renews them.
Thus ends the poem at forty-two verses, page 37.

His Descendants

Ibn ʿInabah (d. 828 AH) said: "He had progeny from eight sons: al-Amīr Abū ʿAlī Muḥammad, the *Amīr al-Ḥājj*; ʿUbayd Allāh the Fourth; Abū al-Faraj Muḥammad; Abū al-ʿAbbās Aḥmad, known as 'al-Bann'; Abū al-Ṭayyib Ḥasan; Abū al-Qāsim Ḥamzah, known as 'Shawmān'; al-Amīr al-Fatḥ Muḥammad, known as Ibn Ṣakhrah; and Abū al-Hanā Muḥammad." See: *ʿUmdat al-Ṭālib*, p. 323; *al-Asadīyah*, p. 86.

The Āl al-Murtaḍá are traced back to al-Murtaḍá ibn Sharaf al-Dīn ibn Naṣr Allāh ibn Muḥsin ibn Nāṣir ibn Manṣūr ibn ʿImād al-Dīn Mūsá ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn al-Mufaḍḍal ibn Muḥammad ibn Aḥmad ibn Muḥammad al-Ashtar.

Among the families attributed to the aforementioned al-Murtaḍá are:

- Āl Bū Jaʿfar, traced to Jaʿfar ibn al-Murtaḍá.
- Āl Bū Rāḍī, traced to Rāḍī ibn Ḥasan ibn al-Murtaḍá.
- Āl Bū Muḥsin, traced to Āl Muḥsin ibn Ḥasan ibn al-Murtaḍá.
- Āl Bū al-Muṣṭafá, traced to Āl Muṣṭafá ibn al-Murtaḍá.

11

ABŪ ʿALĪ MUḤAMMAD

Abū ʿAlī Muḥammad ibn Muḥammad al-Ashtar ibn ʿUbayd Allāh III ibn ʿAlī al-Akbar ibn ʿUbayd Allāh II ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj.

Abū ʿAlī Muḥammad, the *Amīr* of the *Ḥajj* (d. 353 AH), son of Muḥammad al-Ashtar, son of ʿUbayd Allāh the third, son of ʿAlī al-Akbar, son of ʿUbayd Allāh the second, son of ʿAlī al-Ṣāliḥ, son of ʿUbayd Allāh al-Aʿraj. Ibn ʿInabah (d. 828 AH) said: "As for Abū ʿAlī Muḥammad, the *Amīr* of the Ḥajj, son of al-Ashtar. His descendants among the Banū ʿUbayd Allāh were people of leadership, nobility, and *naqābah* (genealogical authority)." See: *ʿUmdat al-ṭālib*, p. 328.

In *Tadhkirat al-Ansāb*: "Abū ʿAlī Muḥammad, the eminent *amīr* in Kūfah, led the Ḥajj pilgrimage in the year 353 AH (963 CE)."

Rukn al-Dīn said: "The prominent *amīr* led the *ḥajj* in the year 353 AH."

In *Manāhil al-ḍarb*, p. 579: "As for the Amīr Abū ʿAlī Muḥammad, *Amīr al-Ḥajj*, son of the *Amīr* Muḥammad al-Ashtar, his descendants among the Banū ʿUbayd Allāh were people of leadership, nobility, and *naqābah*. His line continued through two men: Abū ʿAbd Allāh Aḥmad, *Amīr al-Ḥajj*, and Abū al-ʿAlā' Muslim al-Aḥwal, the 'Ram of the Banū ʿUbayd Allāh'. They had a brother named Ibrāhīm, known as Abū al-Ḥasan, who had three sons, Muḥammad, ʿAlī, and al-Ḥasan, whose lines did not continue, and thus Ibrāhīm's lineage ended."

Ibn al-Ṭaqṭaqī said: "Abū al-ʿAlā' al-Dīn, *Amīr al-Ḥajj*."

In *al-Nafḥah*: "The *Amīr* Abū ʿAlī Muḥammad, son of the *Amīr al-Ḥajj*. His descendants among the Banū ʿUbayd Allāh were people of leadership, nobility, and *naqābah*. His line continued through two men." See: *al-Asadīyah*, 86.

In *al-Ẓalīlah*: "Abū ʿAlī Muḥammad, *Amīr al-Ḥajj*. His descendants were people of nobility, leadership, and *naqābah*."

Sayyid Rukn al-Dīn said on page 29: "The Grand *naqīb*, the *Amīr* Abū ʿAlī Muḥammad, held the position of *Amīr* of the Ḥajj for nine years and died in the year three hundred and fifty [350 AH / 961 CE].

Muḥammad was generous, courageous, virtuous, a scholar, devout, and chivalrous. His mother was one of his paternal cousins."

Ibn ʿAbd al-Ḥamīd the genealogist said: "He led the people in pilgrimage in the year three hundred and forty-four [344 AH / 955 CE]."

Ibn al-Fūṭī said: "There was affection and connection between Abū ʿAlī Muḥammad ibn al-Amīr al-Ashtar ibn ʿUbayd Allāh ibn ʿAlī ibn ʿUbayd Allāh ibn ʿAlī ibn ʿUbayd Allāh ibn al-Ḥusayn [al-Aṣghar], and ʿIzz al-Dīn. So when Abū ʿAlī Muḥammad passed away, ʿIzz al-Dīn wrote to him:

ʿBy God, O comfort of my two eyes, sleep has not
Stolen a glance into my eyes since grief has come.

Nor have I looked upon some tidings,
Except that within them I found concealed an illness.

So now I forgive the world and its calamities,
If only Muḥammad alone is kept safe from them.

And he replied with verses:

You are the noble one whose affection endures,
By his nearness you possess the world, if it be safe.

If it were possible that my eyes see no one
But you, I would have clothed them against all others besides you.

When ʿIzz al-Dīn read these verses, he rode to him, and they reconciled. See: *Majmaʿ al-ādāb*, 1:104; *Mawārid al-iṯḥāf*, 2:99.

In *al-Mushajjarah*: He was *naqīb* of Kūfah and a student of al-Sayyid ʿIlm al-Hudá. The Buwayhī Amīr ʿAḍud al-Dawlah requested from al-Sayyid ʿIlm al-Hudá a person who was learned, complete, and ascetic to assume the office of *naqībah* and to oversee the shrine of the Commander of the Faithful. So ʿIlm al-Hudá appointed this sayyid, Abū ʿAlī Muḥammad, and ʿAḍud al-Dawla sent him to al-Najaf with the utmost respect. All the gifts and offerings sent by ʿAḍud al-Dawla to al-Najaf al-Ashraf, for the service, the jurists, the poets, and others, were delivered

through the mediation of this sayyid. For that reason, he became close to the caliph.

His Descendants

The Kammūnah family of al-Najaf trace their lineage to him, through al-Mukamkam Muḥammad ibn Ḥusayn ibn Tāj al-Dīn ibn ʿAlī ibn al-Ḥusayn ibn Jaʿfar ibn Abī Manṣūr ibn Ṭarād ibn Shukr ibn al-Nafīs ibn Muḥammad ibn ʿAbd Allāh ibn Muḥammad ibn Aḥmad al-Ashtar.

And the Āl Jarīr (of al-Najaf) trace their lineage to Qāsim Jarīr (also known as Jarnī) ibn Ibrāhīm ibn Kulayb ibn Ibrāhīm ibn Qiwām al-Dīn ibn Riḍā al-Dīn ibn Fakhr al-Dīn ibn Saʿd al-Dīn ibn Jawād ibn ʿAlī ibn Mūsá ibn ʿAlī ibn Muḥammad ibn ʿAbbās ibn Muḥammad ibn Maʿmar ibn Muḥammad ibn Muḥammad al-Ashtar.

And the Naqīb family name traces its lineage to Muḥammad Naṣr Allāh ibn al-Naqīb (d. 925 AH) ibn Ḥasan ibn ʿAbd Allāh ibn Aḥmad ibn Ibrāhīm ibn Muḥammad ibn Zayd ibn Muḥammad ibn Zayd ibn Muḥammad ibn Muḥammad Abī al-Barakāt [he was the first to enter the land of Mosul (Nīnawā), which occurred in the year 431 AH] ibn Zayd ibn Aḥmad ibn Abī ʿAlī Muḥammad ibn al-Amīr al-Ashtar.

Among the families in Mosul that trace their lineage back to Muḥammad Naṣr al-Dīn al-Naqīb (d. 935 AH) are: Āl al-Aʿrajī, Āl Wafāʾ, Aʿrāb al-Bayr, al-Khalīfah, al-Sayyid ʿAlī, al-Sayyid Ḥasan, al-Muftī, al-Fakhrī, and al-Qāḍī.

Ibn ʿInabah (d. 828 AH) stated: He had two sons: Abū ʿAbd Allāh Aḥmad, *Amīr al-Ḥājj*, and Abū al-ʿAlāʾ Muslim al-Aḥwal, *Amīr al-Ḥājj*, the chief of the Banū ʿUbayd Allāh. See: *ʿUmdat al-Ṭālib*, p. 328.

12

MUSLIM AL-AḤWAL

Muslim al-Aḥwal, son of the Amīr Abū ʿAlī Muḥammad, son of Muḥammad al-Ashtar, son of ʿUbayd Allāh the Third, son of ʿAlī al-Akbar, son of ʿUbayd Allāh the Second, *Amīr al-Ḥajj* (Commander of the Pilgrimage), was killed in the year 389 AH.

It is stated in *Manāhil al-ḍarb*, p. 580: "As for Abū al-ʿAlāʾ Muslim al-Aḥwal ibn al-amīr Abī ʿAlī Muḥammad ibn al-amīr Abī al-Ḥusayn Muḥammad al-Ashtar, the leading figure and master of the Banū ʿUbayd Allāh, he was of great rank and lofty station, prominent in al-Kūfah, and had well-known meritorious deeds in Iraq and the Ḥijāz. His progeny spread from eight sons: Abū ʿAlī ʿUmar al-Mukhtār, the sayyid, the naqīb, and Amīr al-Ḥajj (Commander of the Pilgrimage); Abū Muslim ʿAmmār; Abū ʿAbd Allāh Aḥmad; Abū al-Ghanāʾim Muḥammad; Muhannā; Bāqir; ʿAlī; and Abū al-Azhar Mubārak." Sayyid Rukn al-Dīn stated on p. 27: "The great amīr, the knight al-Aḥwal, the Muslim Abū al-ʿAlāʾ." Al-Ṭaqtaqī said: "Muslim Abū al-ʿAlāʾ."

Al-Namtābah al-Rawḍānī, the contemporary, said: "Muslim al-Aḥwal was Amīr al-Ḥajj (Commander of the Pilgrimage) in his era; he was killed in the year 389 AH."

Ibn ʿInabah said: "Abū al-ʿAlāʾ Muslim al-Aḥwal, Amīr al-Ḥajj (Commander of the Pilgrimage), the leading figure of the Banū ʿUbayd Allāh." See: *ʿUmdat al-ṭālib*, p. 328.

It is stated in *al-Nafḥah*: "Abū al-ʿAlāʾ Muslim al-Aḥwal, 'the Amīr al-Ḥajj,' left descendants through eight sons."

In *al-Ẓalīlah*, it is stated: Abū al-ʿAlāʾ Muslim al-Aḥwal, *Amīr al-Ḥājj*, the champion of the Banū ʿUbayd Allāh, was killed in the year 389 AH. In his time, the jurist Marrat Qays was active... Abū al-ʿAlāʾ Muslim al-Aḥwal was killed in 389 AH. See: *al-Dharīʿah*, 8: 274.

And in the *Mushajjarah* (genealogical chart): He was the *naqīb* of the shrine of the Commander of the Faithful, ʿAlī ibn Abī Ṭālib, and during his era, the incident involving Marrat Banī Qays occurred within the sacred precinct. The master had numerous battles with the Arab tyrants.

He safeguarded the *jawāhir* (treasures) that belonged to the Āl Būyah in the treasury and attained martyrdom during the reign of the ʿAbbāsid caliph al-Qādir bi-llāh.

His progeny:

Ibn ʿInbah (d. 828 AH) said: As for Abū al-ʿAlāʾ Muslim al-Aḥwal, *Amīr al-Ḥājj*, he had eight sons: Abū ʿAlī ʿUmar al-Mukhtār, *naqīb* and *Amīr al-Ḥājj*; Abū Muslim ʿAmmār; Abū ʿAbd Allāh Aḥmad; Abū al-Ghanāʾim Muḥammad; al-Muhannā; Bāqir; ʿAlī known as Ibn Muṣābiḥ; and Abū al-Azhar al-Mubārak. See: *ʿUmdat al-ṭālib*, p. 329; *al-Asadīyah*, 89; *Muʿjam al-udabāʾ*, 1: 322; *Shadharat al-dhahab*, 4:231.

13

ʿUMAR AL-MUKHTĀR

ʿUmar al-Mukhtār ibn Muslim al-Aḥwal ibn Muḥammad ibn Muḥammad al-Ashtar ibn ʿUbayd Allāh al-Thālith, *Amīr al-Ḥājj* and *naqīb* of Kūfah and al-Najaf al-Ashraf.

Ibn ʿInabah (d. 828 AH) said: "As for Abū ʿAlī ʿUmar al-Mukhtār ibn Abī al-ʿAlā' Muslim, his descendants are called Banū al-Mukhtār, his progeny was only through Abū al-Faḍā'il ʿAbd Allāh." See: *ʿUmdat al-ṭālib*, p. 33

Sayyid Rukn al-Dīn stated: "*Amīr al-Ḥājj* Abū ʿAlī ʿUmar al-Mukhtār…"

Al-Ṭabaṭaba'ī said: "ʿUmar al-Mukhtār was the *naqīb* of Kūfah, remaining so under the rule of the Banū al-ʿAbbās."

He stated in *al-Nafḥah*: "Abū ʿAlī ʿUmar al-Mukhtār. His descendants are known as Banū al-Mukhtār. His progeny was solely through his son Abū al-Faḍā'il ʿAbd Allāh, and Abū al-Faḍā'il begot two sons: ʿIzz al-Dīn Abū Nizār ʿAdnān, *naqīb* of the shrine, and Abū ʿAbd Allāh Aḥmad."

In *al-Ẓalīlah* it is said: "Abū ʿAlī ʿUmar al-Mukhtār, *Amīr al-Ḥājj* and *naqīb* of Kūfah."

Ibn al-Fūṭī wrote: "al-Mukhtār Abū ʿAlī ibn Muslim ibn Muḥammad al-ʿAlawī al-ʿUbaydilī, the *naqīb*, *Amīr al-Ḥājj*, was of eminent stature. A needy ṭālibī (a descendant of Abū Ṭālib) once approached him and mentioned his dire state and large family. The ṭālibī was embarrassed, but al-Mukhtār briefly withdrew into his tent, then emerged saying: 'The tent and all its contents are yours.' The tent held many brass instruments and garments worth 300 dinars. Al-Mukhtār himself moved to a small tent of one of his aides." See: *Mulakhkhaṣ muʃam al-ādāb*, 5:445.

In the *Mushajjarah*: "The noble Abū ʿAlī al-Mukhtār was a *naqīb* in al-Najaf and held the *Imārat al-Ḥājj*. The Banū al-Mukhtār lineage is spread across various lands, countless in number. Among them are scholars, poets, and authors, and each branch has a genealogical tree."

Kammūnah, may his grace endure, said: "Abū ʿAlī ʿUmar al-Mukhtār ibn Abī al-ʿAlāʾ Muslim ibn Abī ʿAlī Muḥammad ibn Muḥammad al-Ashtar ibn ʿUbayd Allāh ibn ʿAlī ibn ʿAbd Allāh ibn al-Ḥusayn al-Aṣghar, the noble *naqīb*, *Amīr al-Ḥājj*. His descendants are still called Banū al-Mukhtār."

Ibn ʿInabah stated in *ʿUmdat al-ṭālib*: "Banū al-Mukhtār are noble and great; many of them have held the *naqābah* of Kūfah, al-Gharī (present-day al-Najaf al-Ashraf), and Baghdad. They are the progeny of this ʿUmar al-Mukhtār." See: *Mawārid al-iʿṭḥāf*, 2:1.

Shaykh Jaʿfar Maḥbūbah wrote: "Āl al-Mukhtār is an ancient, noble, and renowned household. They held lofty offices and prominent positions."

Baghdad – The *naqābah* (genealogical office) of the Ṭālibids, and some among them assumed the office of overseeing military conscription (*dīwān ʿarḍ al-juyūsh*) during the era of the caliph al-Mustanṣir al-ʿAbbāsī. They also held the *naqābah* at the shrine of the two Imāms al-Jawādayn, in Kāẓimayn. See: *Mādī al-Najaf wa-Ḥāḍiruhā*, 1:219

Shaykh Muḥammad al-Samāwī composed the verses:

And al-Kūfah, in times past, had its *naqīb* (chief) serving both its own people and those of al-Najaf.

But the position of *naqīb* became confined to al-Gharī during the era of ʿAḍud al-Dawlah al-Marī.

To him were entrusted the keys of the sanctuary, and he would grant them to those whom he deemed worthy of respect.

He was then called *khāzin* (custodian) and *sādin* (keeper), for he was responsible for overseeing the notables and their assistants.

The *nuqabāʾ* (plural of naqīb) were numerous in that era, so many that they exceed the limits of enumeration.

However, I mention from among them a lineage whose descendants were *nuqabāʾ* in al-Gharī.

Among them were the *naqīb*, the Banū al-Mukhtār, and Sayyid ʿAdnān Abū Nizār.

Sayyid Ḥassūn al-Barrāqī said in *Buyūtāt ʿAlawīyah al-Kūfah*: "The household of al-Mukhtār, Abū ʿAlī ʿUmar ibn Abī al-ʿAlāʾ Muslim al-Aḥwal ibn Abī ʿAlī Muḥammad *Amīr al-Ḥajj*, son of the *amīr* Muḥammad ibn ʿAbd Allāh al-Ashtar Muḥammad Dhū al-Nafs al-Zakīyah al-Ḥasanī." See: *Tārīkh al-Kūfah*, p. 409.

The contemporary genealogist al-Rawḍānī stated: "Abū ʿAlī ʿUmar al-Mukhtār mentioned above was *Amīr al-Ḥajj* and *naqīb* of al-Najaf al-Ashraf. Being of the eminent figures of his time, his children traced their lineage to him and became known as al-Mukhtārī."

Among his descendants in modern times, some preferred the surnames *al-Mukhtārī* and *al-Mukhtār Shāhī* in reference to him. I met a group of sayyids of this lineage in Sabzawār in the year 1383 AH on my way to visit Imām al-Riḍā.

These ʿAlawīs are known as (*al-Mukhtār Shāhī*) and (*ʿArab Shāhī*). There are not scholars. They wear the green turban and practice trade. They stated that the principal center of their community is in a village near the city of Sabzawār called (*Ṭabas*), but I have not yet been able to visit it.

His Progeny:

Ibn ʿInabah (d. 828 AH) said: "His progeny was exclusively through Abū al-Faḍāʾil ʿAbd Allāh." See: *ʿUmdat al-ṭālib*, p. 330.

[Translator's addition: On his visit to Kāẓimayn, the poet Adil Miyanji Musabji composed the following verses:

"I reached Kadhimayn in the late December night
looking for two brilliant faces,
there was a scent of firewood in the air,
I reached Kadhimayn in the late December night
like a moth hurrying to the glow of the light
and that scent, it disappeared,
I reached Kadhimayn in the late December night
looking for two brilliant faces."

See: *Abul Hasan wa Abu Jafar* – A triolet (Dec. 30, 2024).]

14

ABU AL-FAḌĀ'IL ʿABD ALLĀH

Abū al-Faḍā'il ʿAbd Allāh ibn ʿUmar al-Mukhtār ibn Muslim al-Aḥwal ibn Muḥammad ibn Muḥammad al-Ashtar ibn ʿUbayd Allāh III.

Al-Ṭaqṭaqī said: "Abū al-Faḍā'il ʿAbd Allāh…"

Al-Sayyid Rukn al-Dīn stated: "the learned sayyid ʿAbd Allāh, Abū al-Faḍā'il…"

His descendants:

Ibn ʿInabah said: "In the lineage of ʿUmar al-Mukhtār, his progeny continued through Abū al-Faḍā'il al-Mashhad and Abū ʿAbd Allāh Aḥmad, 200 of them. ʿAbd Allāh alone produced two men: ʿIzz al-Dīn Abū Nizār ʿAdnān, *naqīb* of Mashhad, and Abū ʿAbd Allāh Aḥmad." See: *ʿUmdat al-ṭālib*, p. 330.

15

ABŪ NIZĀR ʿADNĀN

Abū Nizār ʿAdnān (476–553 AH) ibn ʿAbd Allāh Abū al-Faḍā'il ibn Abū ʿAlī ʿUmar al-Mukhtār ibn Muslim al-Aḥwal ibn Muḥammad ibn Muḥammad al-Ashtar.

In *al-Mushajjarah*: He was *naqīb* in al-Najaf al-Ashraf and its protector against incursions by infidels and the wicked. The era was rife with conflict between rulers, and the world was in upheaval. He was earnest in reconciling disputes between the Shīʿah and the Sunnīs.

Kammūnah said: Abū Nizār ʿAdnān ibn Abī al-Faḍā'il ʿAbd Allāh ibn Abī ʿAlī ʿUmar al-Mukhtār… the noble sayyid, *naqīb* of the shrine of ʿAlī. His mother was the daughter of the eminent *sharīf* Abū ʿAlī ibn ʿUmar ibn Yaḥyá ibn ʿUmar ibn Yaḥyá. This was stated by Abū ʿAlī al-ʿAmīdī in his *Mushajjarah* and by Ibn ʿInabah in *al-ʿUmdah*.

And Sayyid Ḥusayn al-Ṣadr al-Mūsawī mentioned in *Taʾsīs al-shīʿah* (221), in the biography of Abū al-Faraj Muḥammad ibn ʿAbd Allāh ibn ʿAbd Allāh, the renowned poet and scribe known as Sibṭ ibn al-Taʿāwīdhī, in *Nasmāt al-saḥar*. He related that the latter wrote verses addressed to the al-Mukhtār descendant, the ʿAlawī *naqīb* of the Mashhad of Kūfah, in which he clearly expressed his Twelver Shīʿī affiliation and that he was among the Imāmīs at al-Karakh. He passed away in Jumādā al-Awwal of the year 553 AH.

Sayyid Muḥsin al-ʿĀmilī (may God sanctify his soul) mentioned in *Aʿyān al-shīʿah* (39:200) that in *Muʿjam al-ādāb* by Ibn al-Fūṭī, he read the following verses in the author's own handwriting:

"If you are deceived by a seller, he will betray you;
And if you trust a lightning flash, it may shine and then vanish;
And if you speak (the truth), you may not be accepted.
So be content with your provision and cast aside this world's people,
For perhaps your fortune will be revealed in a single night."

Ibn ʿInabah stated in *al-ʿUmdah*: He begot two sons: ʿIzz al-Dīn the long-lived, and ʿAmīd al-Dīn Abū Jaʿfar Muḥammad, *naqīb* of Kūfah.

The biographee is of the family of al-Mukhtār, a noble line of sayyids, many of whom held the office of *naqīb* at the shrines of al-Gharawī, al-Ḥā'ir, Kūfah, and Maqābir Quraysh. See: *Mawārid al-itḥāf*, 2:42.

Sayyid Rukn al-Dīn (p. 27): Abū Turāb ʿIzz al-Dīn ʿAdnān, *naqīb* of the al-Mashhad al-Murtaḍá, in the presence of Sayyid ʿAlī al-Musharrafah.

Al-Ṭaqṭaqī said: ʿIzz al-Dīn Abū Turāb ʿAdnān.

In *al-Ẓalīlah*: ʿIzz al-Dīn Abū Nizār ʿAdnān, *naqīb* of the shrine...

Ibn Zuhrah reported: The eminent historian and scholar Abū al-Faḍl ʿAbd al-Razzāq ibn Aḥmad al-Shaybānī (Ibn al-Qaṭʿī) said: The eminent genealogist ʿAbd al-Ḥumayd ibn ʿAbd Allāh ibn Usāmah said: My father told me, He said: I performed the *ḥajj* in the year five hundred and two, and my companion was Abū Nizār ʿAdnān ibn ʿAbd Allāh ibn al-Mukhtār. He committed a fault against your mother…" See: *Ghāyat al-ikhtiṣār*, 27.

Al-Jalālī said: It is apparent that a number of decades are missing between "the year five hundred and two," for al-Samʿānī explicitly states that he was born in the year 476 AH and died in 553 AH.

Maḥbūbah, in his enumeration of the famous *nuqabā'* of al-Najaf from the family of al-Mukhtār, said: ʿIzz al-Dīn Abū Nizār ʿAdnān held the *naqābah* of the *mashhad al-gharawī* and was a noble man of the highest dignity and honor. He lived a long life and was a contemporary of Abū ʿAbd Allāh al-Taqī ibn Usāmah, the father of the *naqīb* ʿAbd al-Ḥamīd, who died in 597 AH, the one involved in the account with the genealogist of the sanctuary, Jaʿfar ibn Abī al-Bishr." See: *ʿUmdat al-ṭālib*, pp. 119, 207.

In *ʿUqūd al-tamā'im*, the following is stated: The earlier construction was by Abū ʿAlī ʿUmar al-Mukhtār, and his descendants are now called Banū al-Mukhtār. Then it transmits the words from *Majālis al-mu'minīn*, and *Kalām aʿyān al-shīʿa*, 39: 200, and *Muʃam al-ādāb* by Abū al-Fuṭī.

His Descendants

Ibn ʿInabah said: As for Abū Nizār ʿAdnān, he had offspring through two sons: ʿIzz al-Dīn al-Muʿammar and ʿAmīd al-Dīn Abū Jaʿfar, the *naqīb* of Kūfah. The former's line became extinct. See: *ʿUmdat al-ṭālib*, 332.

16

ʿAMĪD AL-DĪN MUḤAMMAD

ʿAmīd al-Dīn Abū Jaʿfar Muḥammad, *naqīb* of Kūfah, son of ʿAdnān ibn ʿAbd Allāh Abū al-Faḍāʾil.

Ibn ʿInabah said: ʿAmīd al-Dīn Abū Jaʿfar, *naqīb* of Kūfah. See: *ʿUmdat al-ṭālib*, 330.

Al-Ṭabaṭabaʾī said: Muḥammad, ʿAmīd al-Dīn Abū Jaʿfar.

In *Tadhkirat al-ansāb*: Abū Jaʿfar al-Naqīb, ʿAmīd al-Dīn.

Sayyid Rukn al-Dīn said: Abū Jaʿfar is ʿImād al-Dīn Muḥammad.

In *al-Ẓalīlah*: ʿAmīd al-Dīn Abū Jaʿfar, *naqīb* of Kūfah...

His Descendants

Ibn ʿInabah said, "Al-Naqīb ʿAmīd al-Dīn Abū Jaʿfar had offspring through: Abū Jaʿfar Muḥammad Fakhr al-Dīn, *naqīb al-nuqabāʾ* al-Aṭrūsh, and Abū al-Qāsim Shams al-Dīn ʿAlī." See: *ʿUmdat al-ṭālib*, 332.

17

SHAMS AL-DĪN ʿALĪ

Abū al-Qāsim Shams al-Dīn ʿAlī, *naqīb* of Kūfah, son of Muḥammad ibn ʿAdnān ibn ʿAbd Allāh Abū al-Faḍāʾil.

He is mentioned in *al-Mushajjar al-kashshāf* as " ʿAlī Abū al-Qāsim Shams al-Dīn, the poet and *naqīb* in Kūfah. He died in Baghdad and was carried to al-Gharī." Ibn Zuhrah states in *Ghāyat al-ikhtiṣār*, p. 147, when enumerating the descendants of ʿUbayd Allāh al-Aʿraj among the ʿUbaydlīs: "Among them are Banū al-Mukhtār, and among their eminent figures is Shams al-Dīn Abū al-ʿAbbās ʿAlī, supervisor of Kūfah. He was a nobleman, cultured and poetic, appointed as *naqīb* in Kūfah." Ibn Anjab, in his book *Kitāb al-durr al-thamīn fī asmāʾ al-muṣannifīn*, writes: "I visited his house, where he received me graciously and handed me his poetry collection written in his own hand. He had gathered the learned descendants of ʿAlī from Kūfah at the shrine of al-Ḥusayn. When al-Nāṣir came to know of his merit, he summoned him to Baghdad to appoint him *naqīb* of the Ṭālibīs. He came to Baghdad and submitted a petition requesting the post. His request was accepted, and his appointment writ was issued, with ceremonial robes delivered to the vizier. On the night they planned to robe him, he went to the house of ʿUstādh al-Dār Ibn al-Ḍaḥḥāk. It rained heavily that night, and as he rode out to return home near Bāb al-Marātib, he fell from his mount, broke his leg, and was carried by litter to his home. When his condition was reported, it was decided that his brother Fakhr al-Dīn al-Aṭrūsh would be appointed instead. The name in the appointment document was changed, and the robes of office were bestowed upon Fakhr al-Dīn." Shams al-Dīn was born in the year 536 AH (1141 CE).

Sayyid al-Nassābah, the jurist and scholar, ʿImād al-Dīn Abū al-Muẓaffar ʿAbd al-Karīm ibn Ṭāwūs, said: "Shams al-Dīn, son of al-Mukhtār, was imprisoned in the prison of Kūfah by order of al-Nāṣir. At that time, Ṣafī al-Dīn al-faqīh Muḥammad ibn Maʿd, his paternal uncle, enjoyed a prominent status with al-Nāṣir and his vizier al-Qummī. So Shams al-Dīn ibn al-Mukhtār wrote a poem appealing for help and mediation for his release. Among its verses were:

"O you who are capable of kindness—what is it with you?
Without any wrongdoing, you have counted our blessings as offenses.
Why is it that my desire, like a sweetened drink,
Is turned away from its source, while with you lies the spring of noble traits?"
See: *Ghāyat al-ikhtiṣār*, p. 148.

Al-Ṭuqṭuqī said: "Shams al-Dīn Abū al-Qāsim ʿAlī, supervisor of Kūfah, was a nobleman who was appointed as *naqīb* and supervisor of Kūfah." Ibn Ayman, in his book *al-Durr al-thamīn*, transmitted what was previously cited from *Ghāyat al-ikhtiṣār*, p. 147, up to the end of the previously quoted two verses.

In *Tadhkirat al-ansāb*, it is stated: "Abū al-Qāsim Shams al-Dīn, supervisor of Kūfah and its leader."

Sayyid Rukn al-Dīn said: "The genealogist Shams al-Dīn ʿAlī Abū al-Qāsim, the master, the noble Ḥusaynid, the learned *naqīb*, perfect and poetic."

In *al-Ẓalīlah*, he is referred to as: "Abū al-Qāsim Shams al-Dīn ʿAlī…"

Maḥbūbah said (1:209): "He was born in 536 AH, according to *Ghāyat al-ikhtiṣār*, and was alive in the year 584 AH, as appears in *Farḥat al-gharī*, p. 71, regarding some miracles that occurred in the month of Ramaḍān in that year." Dr. Muṣṭafá Jawād, in the journal *al-Ṣirāṭ al-mustaqīm*, mentioned: "He was killed during the Mongol invasion of Baghdad." His lineage is as follows: Shams al-Dīn Abū al-Qāsim ʿAlī ibn al-Naqīb ʿAmīd al-Dīn Abī Jaʿfar ibn al-Naqīb Abī Nizār ʿAdnān…

Al-Jalālī said: "What Dr. [Muṣṭafá Jawād] mentioned regarding him being the one killed during the Mongol invasion of Baghdad is a misunderstanding. The one who was killed is the grandson, who will be mentioned later. Due to the identical name and title of both the grandfather and the grandson, confusion occurred. And God knows best."

His Descendants

Ibn ʿInabah (d. 828 AH) stated the following concerning the lineage of Shams al-Dīn ʿAlī: "His progeny includes Shams al-Dīn ʿAlī, the last *naqīb* of the Banū al-ʿAbbās, and Bahāʾ al-Dīn Dāwūd, as well as the *naqīb* who opposed the army of the caliph al-Mustanṣir bi-llāh, Tāj al-Dīn Abū al-Ḥasan ʿAlī ibn Shams al-Dīn ʿAlī. All of them have descendants." See: *ʿUmdat al-ṭālib*, 330.

18

TĀJ AL-DĪN AL-ḤASAN

Tāj al-Dīn Abū ʿAlī al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAdnān ibn ʿAbd Allāh Abū al-Faḍā'il.

Ibn ʿInabah wrote: "The *naqīb* who opposed the army of the caliph al-Muṣṭanṣir bi-llāh, Tāj al-Dīn Abū al-Ḥasan ʿAlī ibn Shams al-Dīn ʿAlī." See: *ʿUmdat al-ṭālib*, 330.

In *Tadhkirat al-ansāb*: "Tāj al-Dīn Abū ʿAlī al-Ḥasan, *naqīb* of al-Ḥillah."

Sayyid Rukn al-Dīn wrote (p. 23): "Abū ʿAlī al-Ḥasan Tāj al-Dīn, the noble master, the virtuous *naqīb* who opposed the army during the era of the caliphs al-Muṣṭanṣir bi-Allāh and al-Muʿtaṣim bi-Allāh."

Kammūnah wrote: "Abū ʿAlī al-Ḥasan ibn Abū al-Qāsim Shams al-Dīn ʿAlī ibn Abū Jaʿfar Muḥammad ibn ʿAdnān al-Ḥasanī al-Mukhtārī. He held the office of *naqīb* of al-Ḥillah and both shrines. He was called Tāj al-Dīn, and he was the father of the pious scholar Shams al-Dīn." Ibn ʿInabah (pp. 330–331) confirmed the same.

Shaykh Muḥammad al-Samāwī in his ode mentioned him among the nuqabā' of al-Ḥā'ir al-Sharīf, saying,

"And the *naqīb* al-Ḥasan al-Shaʿʿār
Was the son of ʿAlī from the Banū al-Mukhtār."
See: *Mawārid al-iṯḥāf*, 1: 148

Al-Ṭaqṭaqī wrote: "Abū ʿAlī Tāj al-Dīn al-Ḥasan opposed the army." Then he noted that his son, the prince Muẓaffar al-Dīn Muḥammad, held a mourning gathering in his house on the fourth day after the commencement of the register, and the *naqīb* Ḥasan ibn al-Mukhtār al-ʿAlawī attended, recited poetry, covered his head, and was present at the register. There were 200 attendees. See: *al-Ḥawādith al-jāmiʿah*, pp. 131–133.

In *al-Ẓalīlah*: "The *naqīb* Tāj al-Dīn Abū ʿAlī al-Ḥasan opposed the army of the caliph al-Muṣṭanṣir bi-llāh (who died in 640 AH) and was

appointed *naqīb* in 645 AH. His son ʿIlm al-Dīn became *naqīb* of the shrine and died in 653 AH. He was called Abū Ismāʿīl."

Dr. Muṣṭafá Jawād said: "The rank of Caliph al-Mustanṣir bi-llāh was 'Commander of the Army' to the Director of Military Administration." In the events of the year 645 AH from the *Taʾrīkh al-Khazrajī*: "On Thursday, the fifth of the month of Muḥarram, Abū ʿAlī Tāj al-Dīn al-Ḥasan ibn al-Mukhtār was appointed the position of *naqābah* of the Ṭālibī families. He was summoned to the Ministry House, where the vizier (Ibn al-ʿAlqamī) addressed him directly and bestowed upon him the robe of the *naqābah*, which was a black satin shirt with broad gold trim, sleeve width three spans and four fingers, a turban, an outer garment marked (as such) with gold trim and a cloak, and he was also girded with a sword and a sash. A light-colored Arabian horse with gold-mounted stirrups and a cavalry sword was presented to him. Part of his investiture letter was recited, and he rode toward his home in Darb Dīnār." See: image copied from *al-Majmaʿ al-ʿIlmī* p. 170.

The author of *al-Ḥawādith*, p. 223, wrote: "In that year, Tāj al-Dīn al-Ḥasan ibn al-Mukhtār was appointed to the *naqābah* of the Ṭālibīs, and his son ʿIlm al-Dīn Ismāʿīl was assigned the *naqābah* of the Shrine of the Commander of the Faithful [in Najaf]." Abū ʿAlī ibn al-Mukhtār al-Naqīb died in the year 653 AH, as in *al-Ḥawādith*, year 311 AH. See: *ʿUmdat al-ṭālib*, p. 296.

In *Tārīkh al-Khazrajī* in the section on the events of the year 653 AH, folio 186, it is stated: "In the month of Ramaḍān, Abū ʿAlī al-Ḥasan ibn al-Mukhtār was appointed to the *naqābah* of the Ṭālibids in Baghdād after the death of his brother Ismāʿīl ibn al-Ḥasan. He was invested with the post and the certificate of appointment was handed over to him." This is an error and a mistake, for his appointment was mentioned as having taken place in the year 645 AH, as we previously cited, and the year 653 AH is only the year of his death. See: *Talkhīṣ jamʿ al-ādāb, al-muʃam al-rābiʿ*, 1:567.

Kammūnah said: "Abū ʿAlī al-Ḥasan ibn Abī al-Qāsim ʿAlī ibn ʿAmīd al-Dīn Abī Jaʿfar Muḥammad ibn Muḥammad ibn ʿUmar al-Mukhtār al-Ḥusaynī, the rest of his lineage is detailed in the biography of his uncle Abū Jaʿfar Muḥammad ibn ʿAmīd al-Dīn. His title was Tāj al-Dīn, and he was the *naqīb al-nuqabāʾ* (chief of the chiefs) in Baghdād. He was the one who confronted the army of al-Mustanṣir bi-llāh."

ʿAbd al-Razzāq al-Fūṭī stated in *al-Ḥawādith al-jāmiʿah* (p. 223): "In the year 654 AH, Tāj al-Dīn al-Ḥasan ibn al-Mukhtār was appointed to the *naqābah* of the Ṭālibīs, and he appointed his son ʿIlm al-Dīn Ismāʿīl to the *naqābah* of the shrine of the Commander of the Faithful, peace be upon him." Ibn al-Fūṭī further mentioned in *Majmaʿ al-Ādāb* (1:566): "Tāj al-Dīn held that *naqābah* until he died, whereupon his son ʿIlm al-Dīn was appointed in his stead in the month of Ramaḍān in the year 652 AH."

Ibn al-Fūṭī also stated in *Majmaʿ al-ādāb* (2:808): "Tāj al-Dīn al-Ḥasan appointed ʿImād al-Dīn Abū Jaʿfar al-Qāsim ibn ʿAlī ibn Abī Muḍar ʿAlī al-Afṭaṣ al-Ḥusaynī al-Madāʾinī to the *naqābah* of al-Madāʾin on the first of Jumādā al-Ūlá in the year 645 AH, along with the shrine of Salmān al-Fārisī. The certificate was drafted by ʿIzz al-Dīn Abū al-Faḍl, son of the vizier Muʾayyid al-Dīn Abū Ṭālib ibn al-ʿAlqamī." See: *Mawārid al-iḥtāf*, 104.

His progeny:

Ibn ʿInabah said: "His progeny was from two sons: Shams al-Dīn ʿAlī, the last *naqīb* under the Banū al-ʿAbbās, and Bahāʾ al-Dīn Dāʾūd. Both had descendants." See: *ʿUmdat al-ṭālib*, p. 330.

19

SHAMS AL-DĪN ʿALĪ II

Shams al-Dīn Abū al-Ḥasan ʿAlī son of Tāj al-Dīn al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAdnān: Shams al-Dīn Abū al-Ḥasan ʿAlī, *Amīr al-Nuqabā'*, son of Tāj al-Dīn ʿAlī al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAdnān ibn ʿAbd Allāh Abū al-Faḍā'il ibn ʿUmar al-Mukhtār ibn Muslim al-Aḥwal.

Al-Ṭaqṭaqī said: "Shams al-Dīn, the pure *naqīb* in the difficult days, was a great nobleman, cultured leader, and poet."

In *al-Ẓalīlah*: "Shams al-Dīn ʿAlī, attributed thus, was the last *naqīb* of Banū al-ʿAbbās, who perished in 656 AH. He is the final person mentioned of that lineage in this book."

In *Tadhkirat al-ansāb*: "Shams al-Dīn ʿAlī was *naqīb* of Baghdad after his father, a respected scholar devoted to principles (*uṣūl*) rather than dialectics (*kalām*) and other sciences."

Sources agree that this Shams al-Dīn ʿAlī was killed among those slain in the Battle of Baghdad in 656 AH by the Tatar forces, and he was counted by Kamāl al-Dīn ʿAbd al-Razzāq al-Fūṭī, who lived through the events, among the nobility killed, stating: "and the pure *naqīb* Shams al-Dīn ʿAlī son of al-Mukhtār" See: *al-Ḥawādith al-jāmi'ah*, p. 2329 (?).

Kammūnah wrote: "Shams al-Dīn ʿAlī son of Abū al-Ḥasan Tāj al-Dīn son of Abū al-Qāsim ʿAlī al-Ḥasanī al-Mukhtār was the last *naqīb* of Banū al-ʿAbbās and *Amīr al-Nuqabā'* during the Abbasid era. He was slain in the Battle of Baghdad. He was a noble scholar devoted to *uṣūl* rather than *kalām*, and was born in 536 AH and was appointed *naqīb*."

He had previously served as *naqīb* of the Mashhad al-Gharawī before his father. This was stated by Ibn ʿInabah, al-ʿAmīdī, and Ibn Mihnā, and Muhammad ibn Tāj al-Dīn ʿAlī al-Ṭaqṭaqī mentioned it. See: *Mawārid al-itḥāf*, 1:104.

His progeny:

Ibn ʿInabah said, "Shams al-Dīn ʿAlī, the last *naqīb* of Banū al-ʿAbbās, and Bahā' al-Dīn Dā'ūd, the son of the *naqīb* who opposed the

army of al-Muṣṭanṣir bi-llāh, Tāj al-Dīn Abū al-Ḥasan ʿAlī ibn Shams al-Dīn ʿAlī—both had progeny." (*ʿUmdat al-Ṭālib*, p. 330)

20

ʿAMĪD AL-DĪN ʿABD AL-MUṬṬALIB

ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī ibn al-Ḥasan ibn ʿAlī ibn Muḥammad. ʿImād al-Dīn ʿAbd al-Muṭṭalib (d. 707 AH), son of Shams al-Dīn Abū al-Ḥasan ʿAlī, *Amīr al-Nuqabāʾ*, son of Tāj al-Dīn Abū ʿAlī al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAdnān ibn ʿAbd Allāh Abū al-Faḍāʾil ibn ʿUmar al-Mukhtār ibn Muslim al-Aḥwal.

In *al-Asadīyah* it is stated: "The Sayyid, the scholar, the noble *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī." Sayyid Rukn al-Dīn (p. 25) wrote: " ʿImād al-Dīn ʿAbd al-Muṭṭalib Abū al-Ḥārith, the master, the sayyid, the comprehensive scholar, the pure, majestic *naqīb*, may God bless him, was a master of knowledge, the leader of his people, and the foremost of the Ṭālibīs in Iraq. He was ascetic and devout. He died in the month of Shaʿbān in the year 707 AH."

In *Tadhkirat al-ansāb* it is said: " ʿImād al-Dīn ʿAbd al-Muṭṭalib, of slave-mother lineage (*umm walad*), devoted himself to literature, was of good character, and it is through him that the lineage in the aforementioned book is authenticated."

Ibn al-Fūṭī said: " ʿImād al-Dīn Abū al-Ḥārith ʿAbd al-Muṭṭalib ibn Shams al-Dīn al-Naqīb ʿAlī ibn Abū al-ʿAlī al-Mukhtārī al-ʿAlawī al-Ḥasanī al-Kūfī, the chief *naqīb*, the distinguished of Banū al-Mukhtār al-Ṭāhir, among the marvels of the world for elevated character, the exemplar of dignity, strong in religion and intellect, of pure soul, apparent virtues, celebrated deeds, noble ethics, and pure noble lineage. The most eminent men of Baghdād would visit him, and he was the recipient of state stipends every year. When contributions arrived from Marāghah, he allocated to me a generous portion. He was eloquent, elegant in handwriting, knowledgeable in genealogical books, and engaged with all disciplines and letters. Our teacher Jamāl al-Dīn Abū al-Faḍl ibn Muhannā composed *al-Dawḥah al-Muṭṭalibīyah* for him. I read it in his blessed house in the year 781 AH. I mentioned him in the chronicle, and he died while I was in Azerbaijan in the year 707 AH. He was honored when he visited Baghdād and used to visit my house and

examine my compilations, writings, and authored works." See: *Talkhīṣ majmaʿ al-ādāb*, 2: 224.

Our master, the eminent scholar, may God prolong his days, wrote a detailed biographical entry, the text of which is as follows:

"Al-Sayyid al-Naqīb ʿImād al-Dīn Abū Ṭālib ʿAbd al-Muṭṭalib ibn al-Naqīb Shams al-Dīn ʿAlī ibn al-Mukhtār al-ʿAlawī al-Ḥasanī." Thus he was described by Shaykh Muḥammad ibn ʿAlī ibn Muḥammad al-Jurjānī al-Gharawī, a student of al-ʿAllāmah al-Ḥillī and commentator on *Mabādiʾ*, during the lifetime of the subject, whom he named in his commentary *Ghāyat al-bādi fī sharḥ al-mabādiʾ* (The Utmost Aim in Commentary on the Principles). He authored this commentary in the name of the subject of the biography and praised him extensively at the beginning. A copy of it is among the books of al-Mawlā Muḥammad ʿAlī al-Khūnsārī in the Raḍawīyah [Library]. In its catalog he conjectured that the subject was ʿImād al-Dīn al-Aʿrajī, the nephew of al-ʿAllāmah, but this is not accurate, for he wrote about his contemporary, indeed his student.

Much information about him and his theories is also found in the works of Shaykh Kamāl al-Dīn ʿAbd al-Razzāq ibn Aḥmad al-Marwazī, originally from Baghdād, known as Ibn al-Fūṭī, born in 642 AH and died in Baghdād in 723 AH, in the fourth volume of his major work titled *Majmaʿ al-ādāb fī muʃam al-asmāʾ wa-al-alqāb* (The Collection of Literature in the Lexicon of Names and Titles), as cited by al-Shabībī in his lecture entitled " ʿImād al-Dīn Abū al-Ḥārith ʿAbd al-Muṭṭalib ibn Shams al-Dīn al-Naqīb ibn al-Mukhtār," in which he stated in his description:

"Mukhtār al-Mukhtār al-Ṭāhir, son of the pure *naqībs*, was outstanding in noble ambition, abundant dignity, refined ethics, and pure lineage. He was among the foremost men of Baghdād, and every year he ensured distribution of male camels (*al-anʿām*) to them. When a tribute arrived from Marāghah, he allocated to me a generous share. He was a literary man, eloquent in expression and fine in handwriting, knowledgeable in books of lineage and engaged in all sciences and letters. In his honor, our master Jamāl al-Dīn composed the work *al-Dawḥah al-Muṭṭalibīyah*, which I viewed in his noble house in the year 681 AH. He would often visit my home, reviewing what I had compiled, authored, familiarized himself with, and organized."

I say: This date (681 AH) was the birth year of the Aʿrajī. It is likely that among the descendants of the individual described are Amīr Naṣir al-Dīn Aḥmad and *Amīr al-Ḥajj* Bahāʾ al-Dīn Muḥammad al-Mukhtārī al-Sabzawārī al-Nāʾīnī al-Isfahānī and others of this household residing in Isfahān in the era of Allāmah al-Majlisī and thereafter. They are from the Sayyids of Āl-Mukhtār who lived in the fourth century AH and after. Many of them served as *naqīb*s, some as custodians of the Gharawī and Ḥāʾirī shrines and as *Amīr al-Ḥajj* in the eras of the two Sayyids al-Riḍā and al-Murtaḍá and thereafter.

They are listed in *ʿUmdat al-ṭālib*, which mentions, regarding the descendants of Amīr Abū al-Ḥusayn Muḥammad al-Ashtar, who died in 354 AH, after detailing Ashtar's lineage (he being the son of ʿUbayd Allāh III, son of Abū al-Ḥusayn ʿAlī, son of ʿUbayd Allāh II, son of ʿAlī al-ʿĀlim, son of ʿUbayd Allāh al-Aʿraj, son of al-Ḥusayn al-Aṣghar, son of Imām al-Sajjād), it states that al-Ashtar fathered more than twenty sons who rose in Kūfah and came to rule, to the extent that people said, "The heaven and earth are for Banū ʿUbayd Allāh." Among his offspring was Amīr Abū ʿAlī Muḥammad *Amīr al-Ḥajj*. He had two sons: Abū ʿUbayd Allāh al-Amjad (who died in 389 AH), who served as *naqīb* of Kūfah his entire life and performed thirteen pilgrimages as a delegate for al-Ṭāhir ibn Aḥmad al-Mūsawī, and the other Abū al-Alāʾ Muslim al-Aḥwal, *Amīr al-Ḥajj*, who was killed after his brother passed away. Abū al-Alāʾ left eight sons: the first was Abū ʿAlī ʿUmar al-Mukhtār, *naqīb* and *Amīr al-Ḥajj*, thus his descendants are called Banū al-Mukhtār. His son was Abū al-Faḍāʾil ʿAbd Allāh ibn al-Mukhtār. Among his descendants were Abū Nizār ʿAdnān ibn ʿAbd Allāh ibn al-Mukhtār, the father of ʿImād al-Dīn Abū Jaʿfar, *naqīb* of Kūfah. Among ʿImād al-Dīn's sons was Abū al-Qāsim Shams al-Dīn ʿAlī. Among Shams al-Dīn's descendants, the *naqīb* Tāj al-Dīn Abū ʿAlī al-Ḥasan, who opposed the army of al-Muṣtanṣir bi-llāh and died in 640 AH. Tāj al-Dīn had two sons: one was Bahāʾ al-Dīn Dāwūd, and the other was Shams al-Dīn ʿAlī, the last *naqīb* attributed to Banū al-ʿAbbās, deposed in the year 656 AH.

I say: The *naqīb* Shams al-Dīn ʿAlī, the last *naqīb* of Banū al-ʿAbbās, is the father of the subject of the biographical entry. The *naqābah* then passed to his father, ʿImād al-Dīn, who is described in *al-Dawḥah al-Muṭṭalibīyyah*, in the year 681 AH."

From *al-Dharīʿah*: '*Al-Dawḥah al-Muṭṭalibīyyah* by Jamāl al-Dīn ibn al-Muhannā, was authored in honor of al-Khazānah al-Sharīf ʿImād al-Dīn

Abū al-Ḥārith ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī, *naqīb* of al-Mukhtār al-ʿAlawī al-Ḥasanī, resident of Baghdād.' Ibn al-Fūṭī also recorded him thus. May God extend his life. 'No news of this book's whereabouts is known after that era.' See: *al-Dharīʿah*, 8:274.

Sayyid al-Amīn said: 'As a student of the great ʿAllāmah, Shaykh Muḥammad ibn ʿAlī al-Jurjānī also composed *Ghāyat al-bādi fī sharḥ al-mabādiʾ fī uṣūl al-fiqh* for his teacher. He authored it during his lifetime and named it for the *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn al-Naqīb Shams al-Dīn ʿAlī al-Mukhtār al-Ḥasanī. I possess a copy of it.' See: *Aʿyān al-shīʿah*, 1:88.

Kammūnah preserved this from Shaykh Muḥammad ibn ʿAlī al-Jurjānī's text in *Sharḥ ghāyat al-bādi fī sharḥ al-mabādiʾ al-ʿallāmah fī al-uṣūl*: He wrote at the beginning that this is a commentary on the mentioned book, compiled in service of someone who, if meanings are mentioned, is their axis and orbit; if justice is mentioned, he is its summit; if virtues are mentioned, he is their collector and compendium; if morals and noble qualities are mentioned, he is their source; if lineage is mentioned, he is almost their guardian; he is the revered, most-served lord of *naqīb*s across the horizons, bountiful in ethics, endowed with excellence and noble virtues, of commendable morals; leader of the community and religion; sun of Islam and Muslims; Abū Ṭālib ʿAbd al-Muṭṭalib ibn al-Saʿīd, the *naqīb*, the bright sun of the nation and the faith, ʿAlī ibn al-Mukhtār al-ʿAlawī al-Ḥasanī. May God bless the Muslims with his continued influence and the perpetuation of his honor through Muḥammad and his peers. Ibn al-Muhannā al-Aʿrajī mentioned in *al-Tadhkirah*: 'Abū al-Ḥārith ʿAbd al-Muṭṭalib, leader of Banū al-Mukhtār of *umm walad* origin, engaged in letters, of good character.' See: *Mawārid al-itḥāf*, 1:102.

Al-Jalālī said: 'Through him our lineage is preserved in the *Tadhkirat al-ansāb* manuscript of Āstānah.'

His descendants:

Jalāl al-Dīn Ibrāhīm. See: *al-Asadīyah*, 88.

21

ABŪ NAṢR JALĀL AL-DĪN IBRĀHĪM

Ibrāhīm Jalāl al-Dīn I (681–754 AH), son of ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of Shams al-Dīn Abū al-Ḥasan ʿAlī, Amīr al-Nuqabā', son of al-Ḥasan, son of ʿAlī, son of Muḥammad, son of ʿAdnān, son of ʿAbd Allāh Abū al-Faḍā'il.

In the *Mushajjarah*, it is stated: "Al-Sayyid Abū al-Naṣr Ibrāhīm Jalāl al-Dīn was born in al-Ḥillah in the year 681 AH on the night of the fifteenth of Shaʿbān and died in the year 754 AH."

He was *naqīb nuqabā' mamālik al-ʿIrāq wa-Khurāsān* (chief of the chiefs of the provinces of Iraq and Khurāsān), and he was transported to al-Najaf. It is reported that he authored the book *Nahj al-shīʿah* (The Path of the Shiʿah).

Al-Sayyid Rukn al-Dīn al-Mawṣilī (p. 25) stated: "Al-Mawlá al-Sayyid al-Nasīb al-Muʿaẓẓam al-Sharīf al-Mallām, his mother was Sayyidah ʿIzz al-Nisā', daughter of al-Mawlá al-Naqīb Ibrāhīm Abū al-Naṣr Bahā' al-Dīn Dāwūd, cousin of his father, the noble Sayyid al-Muʿaẓẓam al-Sharīf Jalāl al-Dīn."

With him, our lineage ends in the book of al-Sayyid Rukn al-Dīn, namely *Baḥr al-ansāb* (The Ocean of Genealogies), published in offset under the supervision of al-Sayyid Maḥmūd al-Marʿashī.

And in the book *Āl al-Aʿrajī* authored by Ḥakam al-Aʿrajī, Baghdad, 1994, p. 221: "Abū al-Naṣr Ibrāhīm Jalāl al-Dīn: *naqīb al-nuqabā'* (chief of the chiefs), and ancestor of the noble family Āl al-Jalālī, a clan from the Aʿrajī lineage. He is the son of ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of Shams al-Dīn, the last of the *nuqabā'* under the Banū al-ʿAbbās, the noble, pure *naqīb*, of great stature and distinguished rank in the eyes of the caliphs. He was killed by the Mongols while defending Baghdad alongside his son at the city wall.

His progeny:

ʿImād al-Dīn ʿAbd al-Muṭṭalib. See: *al-Asadīyah*, 885.

22

ʿAMĪD AL-DĪN ʿABD AL-MUṬṬALIB II

ʿImād al-Dīn ʿAbd al-Muṭṭalib II, son of Ibrāhīm Jalāl al-Dīn I, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib.

Our venerable master, may God prolong his days, said: "Al-Sayyid al-Sharīf ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of the Chief of the Chiefs (*naqīb al-nuqabāʾ*) Jalāl al-Dīn Abū al-Naṣr Ibrāhīm, son of the *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of Shams al-Dīn ʿAlī al-Ḥusaynī al-Mukhtārī, father of Shams al-Dīn ʿAlī, the *naqīb* of the *nuqabāʾ* in Iraq and Khurāsān, who was born in Sabzawār around the year 850 AH, as will be discussed below. I mentioned his father Ibrāhīm in the eighth century and his great-grandfather Shams al-Dīn ʿAlī, the last *naqīb* of the Banū al-ʿAbbās era. He is cited by al-Qāḍī in the section on Banū al-Mukhtār in *Majlis al-muʾminīn* (The Assembly of the Believers)."

His progeny:

Shams al-Dīn ʿAlī III (d. 836 AH).

IV

KHURĀSĀN

(ca. 836–1103 AH)



Iraq to Khurāsān

23

SHAMS AL-DĪN ʿALĪ III

Shams al-Dīn ʿAlī, *Naqīb al-Nuqabāʾ*, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib II, son of Jalāl al-Dīn Ibrāhīm al-Mukhtārī. In the *Mushajjarah* it states: "Sayyid Shams al-Dīn ʿAlī emigrated to the city of Sabzavār, where the locals welcomed his arrival. Al-Qāḍī Nūr Allāh, in *Majālis al-Muʾminīn*, recounted his general biography…"

In *al-Asadīyah* (p. 88) the account reads: "Al-Sayyid al-jalīl, *Naqīb al-Nuqabāʾ* in the provinces of Khurāsān and Iraq, Shams al-Dīn Abū al-Qāsim ʿAlī ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib, emigrated during the reign of Sultan Shāh Rukh from Najaf to Sabzavār."

Al-Jalālī comments that since Shāh Rukh, son of Tīmūr, ruled from 772 to 820 AH (1370–1417 CE), the emigration occurred within this period.

Ibn al-Ṭaqṭaqī adds: "He was the *naqīb* of Sabzavār and had children there. From him originated the series titled Banū al-Mukhtār in the genealogical register *al-Ajyāl*."

In *al-Ẓalīlah* he is described as: "He is the scholar Shams al-Dīn ibn ʿAlī ibn ʿAbd Allāh Abū al-Naṣr al-Aʿẓam…, *naqīb* of Iraq and Khurāsān in the era of Shāh Rukh. He departed from al-Najaf al-Ashraf to Sabzavār, and through him concludes the lineage in *al-Ẓalīlah*."

In *Majālis al-muʾminīn*, al-Qāḍī Nūr Allāh al-Nistarī summarizes: "Banū al-Mukhtār are among the descendants of the chosen Prophet. Their lineage traces back to Abū ʿAlī al-Mukhtār, *naqīb* and *Amīr al-Ḥajj*. They held the *naqābah* of the noble shrine of Amir al-Muʾminīn and the office of pilgrimage leadership across generations. The noble Sayyid, *Naqīb al-Nuqabāʾ* of Iraq and Khurāsān, Shams al-Dīn Abū al-Qāsim ʿAlī ibn ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn *Naqīb al-Nuqabāʾ* Jalāl al-Dīn Abū al-Naṣr Ibrāhīm ibn Sayyid the righteous scholaar *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī. He was the last *naqīb* of Banū al-ʿAbbās. This Shams al-Dīn ʿAlī came to Khurāsān from Najaf al-Ashraf during the reign of the great Sultan Shāh Rukh Mirzā and settled in the town of the faithful, Sabzavār. Then he mentions other notable figures of the family." (p. 116 summary)

In *Ḥabīb al-sīrah* vol. 3, it is rendered: "No one of high stature from Hijāz or Iraq ever came among the Persians like Shaykh Shams al-Dīn ʿAlī, nor his followers, and his reign bears witness to this famed saying: 'The heavens belong to the Almighty King and the earth to the family of al-Mukhtār.' The rulers of the time turned to him; he was a source of honor and respect, *naqīb* of the Iranian realms generally and especially of Khurāsān. In the Safavid era, and the powers of the *qizilbash*, his sons were honored and shown great reverence. He was the lord of Shams al-Dīn, the father of Mir Muḥammad the Uzbek and ʿUbayd Khān the Uzbek in Khurāsān province, obeyed and holding the title of Khān."

In *Sirāj al-ʿitāb*, the summary reads: "From the lineage of Shams al-Dīn Abū al-Qāsim ʿAlī, the *naqīb*, the last *naqīb* of Banū al-ʿAbbās: 'Sayyid al-jalīl *Naqīb al-Nuqabā'* of the Iraqis and Khurāsān, Shams al-Dīn Abū al-Qāsim ʿAlī ibn *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn *Naqīb al-Nuqabā'* Jalāl al-Dīn Abū al-Naṣr Ibrāhīm ibn Sayyid the righteous scholar, *naqīb* ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī.' And this Shams al-Dīn ʿAlī was *Naqīb al-Nuqabā'* in the eastern Iraqi and Khurāsān provinces. He came from Najaf al-Ashraf during the reign of the late King Shāh Rukh Mirzā to Khurāsān, and settled in the land of the faithful, Sabzavār, where Khurāsān had several…"

He remained for several months, then returned to the sacred precinct of al-Gharī in al-Kūfah, since he was a *naqīb* in those lands by hereditary succession, and thereafter returned to Sabzavār during the reign of Sultan Shāh Rukh. From there he went to Herat (Afghanistan), and then to the garden of Zāghān (Afghanistan), where a contest between a lion and a bull was held. When the lion attacked the assembled crowd, the people fled to the trees for safety, but the sayyid stood his ground. The lion approached him and stopped. When the king and his entourage witnessed this miracle, their esteem for him increased.

And it was said: the status of Sayyid Nizār rose day by day in Khurāsān until he passed away in the city of Sabzavār in the year 836 AH. He was known for his piety and purity at all times, by both the elite and the common people. He lived off his inherited estates, which were beyond enumeration or reckoning.

Al-Sayyid al-Amīn stated: "The prince, Sayyid Shams al-Dīn ʿAlī, a noble from the Banū al-Mukhtār, came during the time of the Qarakoyunlu sultans, with his cavalry, retinue, and servants, from the lands of the Arabs to Khurāsān. He resided in the city of Sabzavār,

acquired villages, estates, and other holdings, and encouraged his followers in agriculture and construction, dedicating large sums from the revenues of his properties. In *Ḥabīb al-siyar*, it is said that never in any era had a sayyid from Ḥijāz or Iraq arrived of such stature, wealth, and numerous attendants as Shams al-Dīn ʿAlī. The well-known saying 'Heaven belongs to God and the earth to the Banū al-Mukhtār' stands as a just testimony to this. He became close to the sultans and was granted the office of *naqīb* over the realms of Iran and the provinces of Khurāsān. During the rise of the Ṣafavid state, his descendants rose in rank and achieved high distinction, and he traveled throughout."

Sayyid Mīr Shams al-Dīn, the father of Mīr Muḥammad Zamān, during the Uzbek period and the arrival of ʿUbayd Khān in the province of Khurāsān, sought the office of Emirate. He was granted the highest rank of Emirate by Shāh ʿAbbās and was bestowed with the title "Deputy of the Sultan." He was granted precedence over the sayyids and notables of the province of Khurāsān in addition to his previous position, and he remained in this status until his death. See: *Aʿyān al-shīʿah*, 41:270.

Shams al-Dīn Abū al-Qāsim ʿAlī, *Naqīb al-Nuqabāʾ* of Iraq and Khurāsān, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of *Naqīb al-Nuqabāʾ* Jalāl al-Dīn Abū al-Naṣr Ibrāhīm, son of *Naqīb al-Nuqabāʾ* ʿImād al-Dīn ʿAbd al-Muṭṭalib, who was described by his contemporary Ibn al-Fūṭī (d. 723 AH) as *Mukhtār al-mukhtār* ("Chosen among the Chosen").

Al-Qāḍī Nūr Allāh, in the first session of *Majālis al-muʾminīn*, upon discussing Banū al-Mukhtār, mentioned that the subject of this biography was the *Naqīb al-Nuqabāʾ* of Iraq and Khurāsān during the reign of Sultan Shāh Rukh Mirzā. He had migrated from Najaf al-Ashraf to Iran and the province of Khurāsān, and took up residence in Sabzavār. He died in the reign of Sultan Shāh Rukh Mirzā, son of Prince Tīmūr, in 850 AH. His descendants remained in Sabzavār; some later moved to Qāʾin (south Khurāsān) and Isfahān. Among them was Sayyid Amīr Rūḥ al-Amīn al-Mukhtārī al-Ḥasanī al-Sabzavārī, a contemporary of al-Allāmah al-Majlisī. This corresponds to the later part of that century. His father, ʿAbd al-Muṭṭalib, was mentioned, and his grandfather, Jalāl al-Dīn Ibrāhīm, was noted in the second (Islamic) century.

Al-Qāḍī Kammūnah, may God preserve him, wrote: "Shams al-Dīn ʿAlī ibn ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Abū al-Naṣr Ibrāhīm ibn

ʿImād al-Dīn ʿAbd al-Muṭṭalib ibn Shams al-Dīn ʿAlī, the Ḥasanī al-Mukhtārī, became *naqīb* of al-Gharī al-Sharīf (Najaf), being the last *naqīb* in the era of Banū al-ʿAbbās. He then moved to Sabzavār, settled there, and was appointed *naqīb* of Sabzavār and Khurāsān during the reign of Sultan Shāh Rukh Mirzā." This is recounted by Sayyid Nūr Allāh al-Mir'ashī in *Majālis al-mu'minīn*. See: *Mawārid al-iṯḥāf*, 2:45.

Maḥbūbah described him: "He was a noble sayyid, held the *naqābah* of Najaf for a time, and was the last of the Abbasid-appointed *naqībs*. He journeyed from Najaf al-Ashraf to the province of Khurāsān, settled in Sabzavār, his rank rose, and he became *Naqīb al-Nuqabā'* of the realms of Iraq and the province of Khurāsān. He is mentioned in *Ḥabīb al-siyar* (vol. 4 p. 393) in the biography of his grandson, Shams al-Dīn ʿAlī al-Sabzavārī, a contemporary of Shāh Ismāʿīl I.

Note: The contemporary genealogist, Sayyid al-Rawḍānī, in the introduction to the book *Ẓawāhir al-jawāhir* on al-Mukhtār, published in the year 1379 AH, stated the following: "Sayyid Jalāl al-Dīn Ibrāhīm Abū al-Naṣr, *naqīb al-nuqabā'*, son of ʿImād al-Dīn al-Mukhtārī, instructed Muḥammad ibn ʿAlī al-Mutaqaddim, known as Abū Jamīl, to translate the book *ʿumdat al-ṭālib* into Persian and to add genealogical diagrams to it. He carried out the order and added many things, and it became known as *Mushajjar Abī Ǧamīl*."

Al-Jalālī said: "Apparently, this is a case of confusion between the grandson and the grandfather, and God knows best."

Sayyid al-Rawḍānī, in the introduction to *Ẓawāhir*, stated: "As for Mīr Shams al-Dīn ʿAlī, he died in the year 954 AH. His noble sons were among the foremost scholars of the eleventh and twelfth centuries in the city of Iṣfahān. Among them were prominent jurists such as the subject of the biography (Sayyid Bahā' al-Dīn Muḥammad ibn Muḥammad Bāqir al-Mukhtārī al-Qāṭanī, who died in the year 1140 AH), the author of the book *Ẓawāhir al-jawāhir fī nawādir al-zawājir*." See: *Muqaddimat Ẓawāhir al-jawāhir fī bawādir al-zawājir*, p. 2.

In *Majālis al-mu'minīn*, page 42: "Mīr Sharaf al-Dīn ʿAlī Barakah left the city of Sabzavār for Balkh during the reign of the late King Sulṭān Mīrzā. Until the appearance of the tomb in Balkh ascribed to the Commander of the Faithful, peace be upon him, the said king entrusted the position of *naqīb al-nuqabā'* of Balkh and its dependencies to him. After the king's death, due to numerous ensuing events, they departed from there to India. At that time, his noble descendants were in India."

His descendants:

Sharaf al-Dīn Muḥammad, Jalāl al-Dīn Ibrāhīm, and Zayn al-ʿĀbidīn. See: *al-Asadīyah*, p. 88.

24

SHARAF AL-DĪN MUḤAMMAD

Sharaf al-Dīn Muḥammad ibn Shams al-Dīn ʿAlī III ibn ʿImād al-Dīn ʿAbd al-Muṭṭalib II ibn Jalāl al-Dīn Ibrāhīm I al-Mukhtārī.

It is stated in *ʿUqūd al-tamāʾim fī ansāb Banī Hāshim*, authored by the scholar al-Sayyid ʿAbd al-Razzāq Kammūnah: "Sharaf al-Dīn Muḥammad, who appears in our lineage in our present age."

He was described as "al-Murtaḍá al-aʿẓam wa-al-khabar al-akram, sayyid al-sādāt in his time, Sharīf al-Dīn Muḥammad" in *Sharḥ al-ansāb*, as cited in *Maṣdar al-risālīyah al-ʿalīyah*, vol. 1, published in 1141 AH.

In the *Mushajjarah*: many *ijāzāt* (transmissions of authority) were issued by him going back to ʿAlī and his contemporaries.

His progeny:

Shams al-Dīn ʿAlī al-Naqīb.

25

SHAMS AL-DĪN ʿALĪ IV

Shams al-Dīn ʿAlī IV, son of Sharaf al-Dīn Muḥammad ibn Shams al-Dīn ʿAlī III, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib II, son of Jalāl al-Dīn Ibrāhīm I al-Mukhtārī.

In *Majālis al-muʾminīn*, p. 403, it states: "In the account of Banū al-Mukhtār, when mentioning their supreme ancestor Shams al-Dīn ʿAlī, among the foremost of their later generations: '(Banū al-Mukhtār) Shams al-Dīn, the last one to whom Sultan Ḥusayn Bāqir—born 843 AH, died 1111 AH—entrusted the governorship of Sabzavār; then followed other members of this lineage.'"

This completes the genealogy in both *ʿUqūd al-tamāʿim* by Sayyid ʿAbd al-Razzāq Kammūnah and *Baḥr al-ansāb* by Sayyid Ḥusayn al-Rifāʿī of Cairo.

References:

1. *Riyāḍ al-ansāb wa-jamʿ al-aʿqāb*, Bombay 1335 AH, p. 334
2. *Tārīkh ʿālam Iskandar Beyk*, mentioning Sayyids of Shāh Tāhmāsb's era
3. *Tārīkh ḥabīb al-siyar*, vol. 3, p. 114
4. *Muqaddimat al-risālah al-ʿAlīyah* by Kamāl al-Dīn al-Sabzavārī, ed. Dr. Jalāl al-Dīn al-Muḥaddith, Bankāh Publications (Persian Texts Collection No. 31)

The *Arbaʿīn ḥadīth al-nabawīyah*, ed. Dr. Sayyid Jalāl al-Dīn al-Muḥaddith, Tehran 1344 HS, contains this description by al-Kāshifī (d. 910 AH) of ʿAlī al-Mukhtār al-Nassābah al-ʿUbaydilī: "Sultān of the noblest of the Sayyids by means of stamens of felicity, proof of the glories of the noble by the fairest of attributes, *naqīb* of the sultans, the quintessence of water and earth, extracted from the purest stocks, chosen from among the *nuqabāʾ* of the horizons, strengthened by the sacred soul, distinguished in the perfection of human qualities. A sun in the highest apex of loftiness from the elevation of lineage, And the sun, by its light, is not hidden from anyone. The honor of Islam and the Muslims, the order

of the way, piety, and certainty; the sun of the *sharīʿah*, the truth, and religion: Abū al-Maʿālī ʿAlī al-Mukhtār, the genealogist (al-nassābah) al-ʿUbaydilī (in a corrupted version: al-ʿAbdalī)—may God the Exalted perpetuate the shade of the majesty of his exaltedness over the heads of the people of Islam, and unfold the noble blessings of his pure, attribute-filled essence among the various peoples. To the end of his speech.

The genealogist of the province of Iṣfahān, Sayyid Muḥammad ʿAlī al-Rawḍānī, inferred that the one praised by al-Kāshifī was Shams al-Dīn ʿAlī, son of Sharaf al-Dīn Muḥammad, son of Shams al-Dīn, son of ʿAlī, son of ʿImād al-Dīn, son of Jalāl al-Dīn.

And in *Sirāj al-ansāb*, the following is stated: "The noble, virtuous, well-born, well-descended, most excellent Shams al-Dīn ʿAlī, son of the exalted, honored, well-born, well-descended *naqīb* ʿAbd al-Muṭṭalib, son of the *naqīb*, that is, the most excellent and distinguished Shams al-Dīn ʿAlī, son of the *naqīb*, after his father, that is, the most excellent and most chosen, the master of the masters and *nuqabāʾ* of his time, Sharaf al-Dīn Muḥammad, son of the *naqīb* of the *nuqabāʾ* of the realms of Khurāsān and ʿIrāq, Shams al-Dīn ʿAlī, son of the virtuous, learned *naqīb* ʿAbd al-Muṭṭalib, son of the *naqīb* of the *nuqabāʾ*, Jalāl al-Dīn Abū Naṣr Ibrāhīm…"Then he said, in paraphrase: "The generation supports the view that the one praised by al-Kāshifī was this very Shams al-Dīn ʿAlī mentioned at the beginning of *Sirāj al-ansāb*, and the first possibility is more likely—God knows best. Unfortunately, there is no complete information concerning Shams al-Dīn and those mentioned." End of his words.

His progeny:

Sharaf al-Dīn Muḥammad II.

26

SHARAF AL-DĪN MUḤAMMAD II

Sharaf al-Dīn Muḥammad II, son of Shams al-Dīn ʿAlī IV, son of Sharaf al-Dīn Muḥammad, son of Shams al-Dīn ʿAlī III, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib II.

It is stated in *al-Asadīyah*, p. 89: "The progeny of Sharaf al-Dīn Muḥammad came from one son only, Fakhr al-Dīn Ḥasan, known as Sayyid Mīrzā."

His progeny:

Fakhr al-Dīn Ḥasan, known as al-Sayyid al-Mīrzā.

27

FAKHR AL-DIN ḤASAN

(SAYYID MIRZĀ)

Fakhr al-Dīn Ḥasan, known as al-Sayyid Mīrzā, son of Sharaf al-Dīn Muḥammad II, son of Shams al-Dīn ʿAlī IV, son of Sharaf al-Dīn Muḥammad, son of Shams al-Dīn ʿAlī III, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib II.

In our genealogical tree, he is listed under the name "Sayyid Mīrzā, the genealogist Ḥusayn ibn Muḥammad." In *al-Asadīyah*, p. 89, it is stated: "The progeny of Sharaf al-Dīn Muḥammad came from one son only, Fakhr al-Dīn Ḥasan, known as al-Sayyid al-Mīrzā." With him ends our lineage in *al-Risālah al-asadīyah*, authored by Sirāj al-Dīn Muḥammad Qāsim al-Mukhtārī (950 AH), printed in 1393 AH. Likewise, the lineage concludes in *Sirāj al-ansāb*, p. 85, authored by Aḥmad ibn Muḥammad ibn ʿAbd al-Raḥmān al-nassābah, composed in 986 AH.

His progeny:

Mīrzā Ḥusayn al-Sabzawārī.

28

MIRZĀ ḤUSAYN

Mīrzā Ḥusayn al-Sabzawārī, son of Fakhr al-Dīn Ḥasan, known as al-Sayyid Mīrzā, son of Sharaf al-Dīn Muḥammad II, son of Shams al-Dīn ʿAlī IV, son of Sharaf al-Dīn Muḥammad, son of Shams al-Dīn ʿAlī III, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib II, son of Jalāl al-Dīn Ibrāhīm I, son of ʿImād al-Dīn ʿAbd al-Muṭṭalib, son of ʿAlī, son of al-Ḥasan, son of ʿAlī, son of Muḥammad, son of ʿAdnān, son of ʿAbd Allāh Abī al-Faḍā'il, son of ʿUmar al-Mukhtār, son of Muslim al-Aḥwal, son of Muḥammad al-Ashṭar, son of ʿUbayd Allāh III, son of ʿAlī al-Akbar, son of ʿUbayd Allāh II, son of ʿAlī al-Ṣāliḥ, son of ʿUbayd Allāh al-Aʿraj, son of al-Ḥusayn al-Aṣghar.

His progeny:

Mīr Murād I.

V

KASHMĪR

(ca. 1106–1300 AH)



Khurāsān to Kashmīr

29

MĪR MURĀD

Mīr Murād I, son of Mīrzā Ḥusayn al-Sabzawārī, son of Fakhr al-Dīn Ḥasan (known as al-Sayyid Mīrzā), son of Sharaf al-Dīn Muḥammad II, son of Shams al-Dīn ʿAlī IV.

According to the family genealogy and the letter by Sayyid Saʿīd al-Jalālī, genealogist, dated 20 Jumādā I 1395 AH (1935 CE), he is recognized as the founding ancestor who first migrated to Kashmīr.

His progeny:

1. Sayyid Mahdī, buried in Gupkar – Srinagar, Kashmīr, with no known descendants (as mentioned in the letter by Sayyid Saʿīd Shāh al-Jalālī, born 1935 CE in Srinagar).
2. Sayyid Mīr Ḥusayn al-Sabzawārī.

The Descendants of ʿAlī in Kashmīr

Al-Sayyid Abū al-Qāsim al-Raḍawī stated in *Siyādat al-sādah* (The Nobility of the Sayyids), p. 179, Lahore edition 1320 AH: "The sayyid descendants of ʿAlī in Kashmīr are limited to two groups. The first group is the sayyids of sound lineage, and they are only three. The first are the elevated Jalālīs, whose origin is from Imām al-Sajjād, and they are known as al-Ḥusaynīyah. They are one in all of Kashmīr, as clear as the sun, well known."

He said on p. 140: "As for the sayyids descended from ʿAlī who are of sound lineage, they are those well known to the experienced people of the country, the genealogical scholars, the *amīrs*, and the sultans, agreed upon without objection or dispute from the predecessors to the successors, from time to time and era to era, until the present time. They are three groups: the first, al-Sajjādī sayyids; the second, al-Mūsawī sayyids; the third, al-Riḍāwī sayyids. As for Sajjādī sayyids, they are only one family, small in number in Kashmīr, and the name of their highest ancestor is al-Sayyid Ḥusayn ibn al-Sayyid ʿAlī ibn al-Ḥusayn from the

descendants of al-Ḥusayn al-Aṣghar, who is well-known and famous. That great, majestic man is buried in the village of Kūbakunār in Kashmīr. This clan is known in Kashmīr as the al-Jalālī tribe and also as al-Ḥusaynī." The Sayyid Ḥusayn referred to is al-Sayyid Ḥusayn al-Sabzawārī, son of Mīr Murād I.

The presence of the sayyids in the Arabian Peninsula and its neighboring regions is natural and well documented by Islamic historical works in their study of public life. However, the presence of the sayyids in regions farther away is based on a reason. The prominent question is: what is the reason for the migration of the sayyids to Kashmīr, which was at that time the farthest region from the Arabian Peninsula? The answer becomes clear: the region, with its abundant resources, enchanting natural beauty, and the esteem of its people for the sayyids, offered powerful incentive for such migration.

Kashmīr is a paradise unparalleled. Due to the region having long been ruled by Persianate governance, Persian literature preserves a wealth of material concerning the region and its people.

Attributed to Bulbul Shāh al-Kashmīrī (d. 727 AH) is the saying:

Kashmīr was inhabited
As a Garden of Eden for the believers.
And God has inscribed upon its gate:
He who enters it shall be among the secure.

The migration of the *sādah* and the spread of Islam

Kashmīr was not among the regions conquered by force; rather, its people gradually embraced Islam naturally. Perhaps the continuous migration of the *sādah* to India in general, and to Kashmīr in particular, was motivated by religious purposes. The principal factor behind the conversion of the people of Kashmīr to Islam was the extraordinary tolerance of Islam and its opposition to the caste system. The social equality in Islam is quite the opposite of the stark stratification observed in the Brahmanical religion, which divides Hindus into four castes and forbids their intermingling or association between the upper and lower classes. These include the Brahmans, sons of the gods, the warrior class, merchants, and the outcasts. It was among these outcasts that Islam spread, for they were the ones most prepared to receive the Islamic

message conveyed by the sayyids who arrived fleeing persecution and who chose the remotest region—Kashmīr.

Sayyid Abū al-Qāsim al-Riḍawī al-Lāhūrī states in his book *Siyādat al-sādah* (The Leadership of the Nobles), Lahore edition, 1320 AH, p. 177, in paraphrase: A group of historians in Kashmīr have said that Islam reached Kashmīr after the seventh century AH and at the beginning of the eighth century AH, following the arrival of many non-Arabs and some Arab Muslims. In summary, Islam increased gradually in Kashmīr, and a number of Arab and non-Arab sayyids descended from ʿAlī chose to settle in Kashmīr, influenced by the blessings of the Arab and non-Arab Imāmī scholars and nobles, as well as certain Jaʿfarī sultans. Among them was one Imāmī ruler, ʿĀrif al-Zamān, a man of great stature and station, the governor Nawwāb Mullā Ibrāhīm Khān, who became the ruler of Kashmīr and summoned a group of leading scholars of his time from Iran for the purpose of composing the book *Panj bayāḍ Ibrāhīmī*, around the year 1000 AH.

The migration of the sayyids took place in two major waves. (See: *Siyādat al-sādah*, p. 177)

The First Migration (mid-second third of the Hijrī century, year 774 AH):

During this period, *Mīr Sayyid ʿAlī al-Hamadānī* migrated to Kashmīr accompanied by seven hundred sayyids as a result of the threat posed by Tīmūr. A poet said:

"Had Tīmūr not caused turmoil and tumult,
When would the Amīr have passed this way?"

As a result, many among them embraced Islam, including the father of *Shihāb al-Dīn Shāh Mīrī*, ruler of Kashmīr. *Muḥammad Iqbāl* in his *Dīvān jāvīd nāmah* refers to this prince's migration to Kashmīr as a "*khiṭṭah*" (land region, or domain).

Nūr al-Dīn, in his book *Miḥnat fī al-firdaws* (p. 85), in the biographical entry for al-Hamadānī (*Shāh Hamadān*), quoting from *Khulāṣat al-manāqib* and *ʿAqab iqlīm*, states: "He was born on 12 Rajab 714 AH (1314 CE) in Hamadān… He traveled across the entire world three times, and returned to his homeland after completing his journeys. The invasions of

Tīmūr forced him to leave his land for Kashmīr. It is said that he was accompanied by seven hundred (700) sayyids when he arrived in Kashmīr in the year 774 AH (1372 CE), during the reign of Sultan Shihāb al-Dīn. He died in Khutlān (Tājikistan), where his grave lies."

The Second Migration (year 796 AH):

It was undertaken by the aforementioned son of al-Hamadānī, who had initially come with his father to Kashmīr in 774 AH, then went back to Iran. In the year 796 AH, he returned to Kashmīr accompanied by either six hundred (600) or three hundred (300) sayyids, and remained there until the year 817 AH. Thereafter, he performed the *ḥajj* to the Sacred House of God and journeyed to *Khutlān*, his father's burial site, where he died in the year 854 AH.

Nūr al-Dīn in *Miḥnat fī al-firdaws* (p. 88) states: "It is said that *Shāh Hamadān* came with 700 sayyids when he came to Kashmīr, and that his son came with 300. If this is accurate, it proves that the Islamic mission in Kashmīr was carried out by one thousand sayyids. It is reported that Shāh Hamadān was able to guide 73,000 individuals to Islam, and that he converted 10,000 through Bilāl Shāh."

These two aforementioned migrations were collective in nature, while individual migrations must have been numerous due to the oppression, displacement, and prevailing conditions in the central Islamic lands at the time.

After the year 796 AH, visits between relatives would have continued, and events could not have transpired without direct contact and renewed arrivals of more sayyids and Muslims, especially after the Tīmūrid era in 942 AH.

In the year 992 AH, *Akbar Jalāl al-Dīn ibn Hamābūn ibn Bāyir*… [text incomplete].

Tīmūrid Kashmir

Sayyid Nūmās Walī Tūlīd, in his book *al-Da'wah ilā al-Islām*, Cairo edition, 1971, p. 329, said the following: When [Kashmir] became two parts during the era of Akbar, one of the governors of the Mughal Empire, the influence of the enemies naturally increased, and many men of knowledge came to this land.

In the year 1152 AH, Kashmir was conquered by Nādir Shāh Afshār, the Iranian emperor, who annexed it administratively to Afghanistan. At this time, delegations of Iranian scholars were present in Kashmir. Naturally, these delegations were not devoid of those who were bound to the *alf* (thousand) Sayyids who had migrated from Iran by ties of religion and lineage in their homeland.

And in the year 1133 AH, Sulṭān Maḥmūd al-Ghaznawī seized the royal seat of Isfahan in order to eliminate the Ṣafavids, as is stated in *Rawḍāt al-jinān* (7:117), Qom edition. He ordered the destruction of a group of the great figures of the exalted state and the dignitaries of the Ṣafavid faction after decreeing the imprisonment of their wrongfully martyred sovereign, Shāh Sulṭān Ḥasan ibn al-Shāh Sulaymān. He also ordered the demolition of five hundred bathhouses and mosques in less than six months. It is clear that the persecution was not against the opponents of the Ṣafavids *per se*, but rather against them as advocates of Shīʿism. Naturally, those who supported them and followed their doctrine fled, preserving their inviolable lives from being shed in vain.

The History of Shīʿism in Kashmir

Thanks to the continuous migration of the sayyids (descendants of the Prophet) and direct contact with them, Islam and Shīʿism spread side by side throughout the regions of Kashmir, to the point that it was said: "There are two groups without peer: the Sunnīs of Balakh and the Shīʿīs of Kashmir." This dynasty [ruled for] 31 solar years or 33 lunar years, from 1555 CE to 1586 CE, or from 995 AH to 1028 AH. During this period, eight kings ascended the throne. They were given the title "Pādshāh," in contrast to the kings of the Shāhmīrīyah who bore the title "Sulṭān." Their succession is as follows:

Ghāzī Shāk ruled from the year 942 AH to 970 AH.
Ḥusayn Shāk ruled from the year 971 AH to 978 AH.
ʿAlī Shāh Shāk ruled from the year 978 AH to 987 AH.
Yūsuf Shāh Shāk ruled from the year 987 AH to 994 AH.
Yaʿqūb Shāh Shāk ruled from the year 994 AH to 995 AH. He was the last of them.

It appears that Yaʿqūb Shāh requested the *qāḍī* (judge) to mention the name of the caliph ʿAlī in the prayers during the prayer, and to omit the names of the other three. The *qāḍī*, Mūsá, objected to this and said to him: "Temporal sovereignty has no right to interfere in spiritual affairs," which angered Yaʿqūb. He summoned the executioner and ordered him to execute the *qāḍī* Mūsá, after which the house of the *qāḍī* was plundered. This is indeed a strange matter, for the Shīʿah to this day do not mention the name of ʿAlī on during prayer. Rather, by consensus of the Imāmī jurists, if it is mentioned deliberately, the prayer is rendered invalid for it constitutes an unlawful innovation. In fact, I do not believe that any Sunnī is committed to mentioning the caliphs during prayer. Thus, this story is either fabricated or distorted. In any case, the apparent conflict between the Shīʿah and the Sunnīs led to the conquest of Kashmir by Akbar the Mughal. He sent an army consisting of 40,000 cavalry and 20,000 infantry under the command of Qāsim Khān, and he seized it in the year 995 AH.

Among the things I came across regarding the history of the Shīʿah after this date is what al-Aʿẓamī transmitted in his *Tārīkh*, regarding two prominent incidents which I will relate in paraphrased form (p. 164): Sayf Khān, son of Tartīb Khān, became an official in the province of Kashmir beginning in the year 1076 AH. Among the incidents in his time was the event that occurred in the province of Kashmir, the shaykh of *taqwá*, ʿAbd al-Rashīd al-Jaknī, accused Ḥusayn Malik Jādūr, son of Ḥaydar, of *sabb* (cursing) and *rafḍ* (rejection of the caliphs). The details of the matter are that the aforementioned shaykh used to visit the shrine of Shaykh Nūr al-Dīn al-Nūrānī, and the *malik* was standing at the gate of his house in (Jādūrah). A kind of debate occurred between them, which escalated into a dispute, and the shaykh claimed that the *malik* uttered words contrary to proper decorum concerning the noble Companions. Shaykh ʿAbd al-Rashīd al-Jaknī sought help from the governor and requested the presence of notable scholars in court. Most of the prominent figures of the city sided with the *malik* (a high position in logal governement) due to kinship and good relations among them. Therefore, the governor refused to carry out the legal *ḥadd* (corporal punishment). Despite the presence of individuals in the entourage of the supreme *malik al-aʿlam* (an even higher position) who defended with a Shīʿī spirit, their intercession was of no avail. Then, the *malik al-aʿlam* handed the *malik* over to the *qāḍī al-ʿaskar* (Military Judge), and he was killed.

In this incident, the Shīʿī poets composed a verse, translated as:

"Indeed, Ḥusayn ibn Ḥaydar became a martyr once again,
Wronged by one who followed Yazīd."
See: *Taʾrīkh al-Aʿẓamī*, p. 165.

30

MĪR ḤUSAYN AL-SABZAWĀRI

Mīr Ḥusayn al-Sabzawārī (d. ca. 1103 AH), son of Mīr Murād I, son of Mīrzā Ḥusayn al-Sabzawārī, son of Fakhr al-Dīn Ḥasan, known as Sayyid Mīrzā, son of Sharaf al-Dīn Muḥammad II, son of Shams al-Dīn ʿAlī.

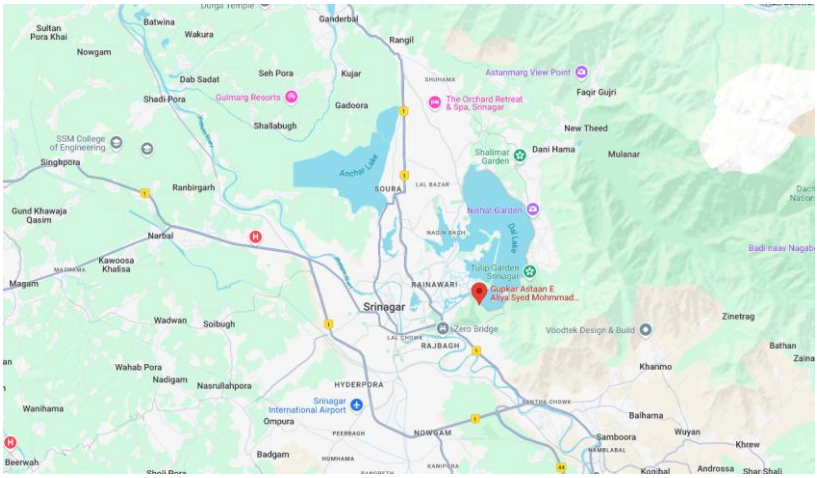
It is stated in the epistle of Sayyid Saʿīd Shāh al-Jalālī from Kashmir that his noble burial place is in Kuwaykār – Srīnagar. Sayyid Muḥammad al-Jalālī al-Kashmīrī, who died in 1386 AH, wrote in paraphrased form that his grave is located at the foot of the mountain upon which upon the throne of our master, the Prophet Sulaymān, peace be upon him, was placed. I went to visit his noble shrine there. This sayyid had a notable role in service to the creed and the *madhhab*, as appears from fragments of the hostile historical record. Al-Aʿẓamī stated in his *Tārīkh*, p. 183, in paraphrased form: At the beginning of the reign of Abū Naṣr Khān, or earlier during the deputyship of Abū al-Fatḥ Dīwān, in the blessed month of Ramaḍān, in the year 1103 AH, a strange incident occurred. Its summary is that Mīr Ḥusayn al-Sabzawārī, ancestor of the al-Jalālī al-Ḥusaynī sayyids, resided in the station of Kūbakār, Kashmir, near the mountain known as the Place of the Throne of Sulaymān. He established a *takīyah* (a spiritual retreat, lodge) there, and with the passage of time, both elite and commoners began to visit him. In the month of Ramaḍān, the lights became abundant, and people traveled to visit the place by boat. The crowding of people and boats increased, and during the time of the ẓuhr prayer, improper things occurred. Thunder and lightning abounded, and darkness spread over the town for a time… so much so that people thought the sun had set, and they broke their fasts and consumed food. After a while, the rain ceased, the clouds dispersed, and the sun appeared. The crowd was overwhelmed with embarrassment and regret. This was attributed to the gravity of the actions of this "innovator." Since his supporters had requested that the king provide for his living expenses, news of this disgraceful act reached the royal court. How great was the king's foresight, justice, and zeal in applying the *sharīʿah* (Islamic

Law): he sentenced his own son Khān to nearly two years [of imprisonment].

The sectarian bias of the Sunnī author is evident in narrating the event, for he referred to the sayyid as an "innovator" because he held a celebration that appears to have been on the occasion of the birth of Imām al-Ḥasan, grandson of the Messenger of God ﷺ, in the middle of Ramaḍān. As for the acts he mentioned—if they are true—they occurred out of ignorance, and something done by common people in ignorance is not to be condemned as innovation. And what will be his answer on the Day of Reckoning?

His progeny:

1. Sayyid Ḥasan (he left no descendants).
2. Sayyid Murād II.



Map of Srinagar, Kashmir, marking the location of the burial place of Mīr Ḥusayn al-Sabzawārī (above) and close up (below).





Views of the burial place of Mīr Ḥusayn al-Sabzawārī, with the lake in the background (above) and from the lakeshore (below).





Gupkar Astaan E Aliya Syed Mohmmad Hussainy And Syed Mehdi Hussainy Sabazwari (Jalali) (R.A)

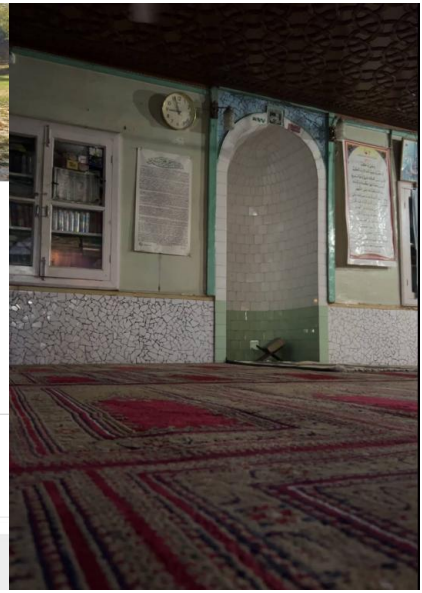
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Mosque

Overview Reviews

Directions Save Nearby Send to phone Share

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The google maps location pin information for the burial place of Mīr Ḥusayn al-Sabzawārī (above, left), a view of the prayer niche inside the shrine (above, right). The gravestone marking the grave inside the shrine, with the full genealogy (below).



31

MĪR MURĀD II

Mīr Murād II, son of Mīr Ḥusayn al-Sabzawārī, son of Mīr Murād I, son of Mīrzā Ḥusayn, son of Fakhr al-Dīn Ḥasan ibn Sharaf al-Dīn Muḥammad II.

The lineage of Sayyid Saʿīd Shāh al-Jalālī, resident in Kashmir, traces back to him. He corresponded with [my] father, and he was the son of Murtaḍá ibn Ibrāhīm ibn Qāsim ibn Jalāl, mentioned above. His grave is in Onta Bhūn – Kashmir.

In the epistle of the family elder Sayyid Muḥammad al-Jalālī, who passed away in the year 1386 AH.

His descendants:

1. Mīr Jalāl al-Dīn (his progeny are numerous).
2. Mīr Ḥaydar.
3. Mīr Aḥmad.
4. Mīr Ḥasan.
5. Mīr Aḥsan.
6. Muḥaysin (left no descendants).

32

ḤAYDAR SHĀH

Ḥaydar, son of Mīr Murād II al-Sabzawārī, son of Mīr Ḥusayn al-Sabzawārī, son of Mīr Murād I, son of Mīrzā Ḥusayn, son of Fakhr al-Dīn Ḥasan ibn Sharaf al-Dīn Muḥammad II.

In the *Mushajjarah*: Mīr Ḥaydar Shāh al-Jalālī.

His descendants:

Sayyid Muḥammad al-Jalālī, the family elder, wrote in his epistle dated 1383 AH that the descendants of Ḥaydar are:

1) Mīr Aḥmad
2) Mīr Wazīr
3) Muṣṭafá
4) Ṭālib Shāh
5) Ṣādiq Shāh

33

AḤMAD SHĀH

Aḥmad ibn Ḥaydar al-Kashmīrī, son of Murād II, son of Mīr Ḥusayn al-Sabzawārī, son of Mīr Murād I, son of Mīrzā Ḥusayn, son of Fakhr al-Dīn Ḥusayn ibn Sharaf al-Dīn Muḥammad II.

Sayyid Ja'far Shāh al-Jalālī, who emigrated to al-Karbalā' al-Muqaddasah, said: Sayyid Aḥmad was the first to move from Kashmir to Askarūd. In the district of (Malākūr) there is a well-known grave of Mīr Aḥmad. He had four sons.

His descendants:

1) Bilāl, who left no descendants
2) Ibrāhīm, who had many descendants
3) Muḥammad, known as Mīr Wazīr (and he is our ancestor)
4) Sayyid Ja'far.

34

MĪR MUḤAMMAD AL-WAZĪR

Mīr Muḥammad al-Wazīr, son of Aḥmad ibn Ḥaydar al-Kashmīrī, son of Mīr Murād II, son of Mīr Ḥusayn al-Sabzawārī, son of Mīr Murād I, son of Mīrzā Ḥusayn son of Fakhr al-Dīn Ḥasan.

In the *Mushajjarah*: Mīr Muḥammad al-Wazīr al-Kashmīrī. He was appointed *vizier* (government minister) by Khwājah ʿAlīshāh in Skardū and was entrusted with the administration of the region.

His descendants:

He had a son named Aḥmad.

35

MĪR AḤMAD

Aḥmad, son of Mīr Muḥammad al-Wazīr, son of Aḥmad ibn Ḥaydar al-Kashmīrī, son of Murād II, son of Mīr Ḥusayn al-Sabzawārī, son of Mīr Murād I, son of Mīrzā Ḥusayn ibn Fakhr al-Dīn Ḥasan.

His descendants:

He had a son named Qāsim.

36

MĪR QĀSIM

Qāsim, son of Aḥmad, son of Mīr Muḥammad al-Wazīr al-Kashmīrī, son of Aḥmad ibn Ḥaydar, son of Murād II, son of Ḥusayn, son of Murād I, son of Ḥusayn ibn Fakhr al-Dīn Ḥasan.

His grave is located in the province of Skardū, in the *imām-bārah* (Mānam Sarā), in the district of Awladīn. He stipulated in his will that no shade be cast over his grave, and that it not be raised above what is religiously recommended.

His descendants:

Sayyid Qāsim had four daughters and three sons:

The eldest son was Naqī Shāh, who had three sons (who had descendants).

The middle son was ʿAlī Shāh.

The youngest son was Bāqir Shāh, who traveled twice to the sacred *ʿatabāt* (shrines) for visitation. This last had three daughters. He had descendants through Taqī [as in the original text], who had descendants through Muḥammad.

The first [daughter] was Ṣiddīqah, wife of Sayyid Jaʿfar Shāh ibn Ḥasan ibn Bahādur ibn Ḥasan ibn Mīr Muḥammad al-Wazīr al-Kashmīrī mentioned above. He married her and had one son by her, Muṣṭafá, and two daughters: Rabābah and Ḥabībah.

The second [daughter] was Mihr al-Nisāʾ, whom the aforementioned Sayyid Jaʿfar married after the death of her sister, his first wife, Ṣiddīqah.

The third [daughter] was Zubaydah, whom Sayyid Ḥusayn Shāh ibn Ḥaydar ibn Naqī Shāh ibn Qāsim Shāh (mentioned above) married. He left no descendants.

Author's Ammendment [41]

The following information was provided in handwritten correspondence from Jalālī relatives in Kashmīr:

Kīr Kār:

The name of a neighborhood in the capital of Kashmīr, Srinagar, located on the foothills of the mountains.

It borders Mount Sulaymān and contains the cemetery of some ancestors of the many Sayyids of the Jalālī family, including Sayyid Maḥdī al-Jalālī, may God have mercy on him. This cemetery is the *Mazar al-Muʾminīn* (Shrine of the Believers), and nearby is the gulf of *Dal Gīt*, one of the prominent tourist sites.

It is a large and well-known neighborhood with a lot of clarity and purity. The Shīʿah have been present there since ancient times. It lies on the northern side of the capital, about five miles away, and contains the tomb of the prince Sayyid Shams al-Dīn (al-ʿIrāqī), who was an important preacher of the Imāmī *madhhab*. Also, there are some cemeteries of the Jalālī Sayyids, as mentioned by the respected Sayyid Afḍal al-Jalālī.

Untah Bahūn:

A small neighborhood near *J̌adī Balbal* on the western side, containing some graves of the Jalālī Sayyids as noted by the aforementioned Sayyid. Currently, most of its inhabitants are Sunnīs, and the cemetery is under their supervision.

- Al-Mūsawī al-Badgāmī,
25 Rajab 1422 AH

[41] This was appended to the end of the book in the author's original. I have taken the liberty of moving it to the end of the Kashmīr section.

VI

ʿ I R Ā Q

(ca. 1300 AH – 1392 AH)



Kashmīr to Iraq

37

SAYYID ʿALĪ

The detailed genealogy of the branches of the family was undertaken by biographical works, the most comprehensive of which is the book *Dhikrá āyat Allāh al-sayyid al-J̌alālī* (may his secret be sanctified), published in Najaf, in the year 1396 AH.

Sayyid ʿAlī al-Jalālī was born in 1367 AH. He is Sayyid ʿAlī, son of Sayyid Qāsim, son of Sayyid Mīr wazīr [sic.] Āl Jalāl al-Dīn al-Ḥusaynī al-Kashmīrī al-Ḥā'irī. He was a devout scholar, righteous and accomplished.

He was from a noble family in Kashmir, in which men of virtue and piety emerged who dedicated themselves to serving religion and guiding their people. They carried out their share of religious duties and promoted religious rites. The first among them to emigrate to Iraq was the biographee himself [Sayyid ʿAlī]. He settled in Karbalā' and married there. He turned toward the pursuit of religious knowledge, and none from his al-Jalālī family had preceded him in emigrating to the *ʿatabāt* [sacred shrines]. He studied with some of the scholars in al-Ḥā'ir, then traveled to Sāmarrā' during the time of our master Mīrzā Muḥammad Taqī al-Shīrāzī, attended his lessons, and benefited from him. When he [al-Shīrāzī] migrated to Karbalā', the biographee [Sayyid ʿAlī] accompanied him and remained with him until his passing. Thereafter, he resided near the sacred shrine and became an imām leading the congregational prayers of the believers, until he passed away on the 7th of Jumādá al-Ūlá, in the year 1367 AH.

His death was elegized by Sayyid Muḥammad Ḥasan Āl Ṭāliqānī with the following words:

The banner of glory from Hāshim has been folded—
a grievous blow brought forth by fate,
In ʿAlī's gardens of bliss it buried that noble essence.
Knowledge lost a unique luminary,
Piety was crushed as if struck in the spine.
The *sharīʿah* wept for him blood instead of tears,

Dismayed by what had befallen.
She asked, "Is there any like me in mourning?
Have my guides abandoned me?"
One who heard her answered:
"Yes, indeed, pride has pitched its tent in this loss."

His son, Sayyid Muḥsin, is among the eminent scholars and currently leads congregational prayer in the two holy shrines of al-Ḥusayn and al-ʿAbbās in Karbalāʾ. He was born in Sāmarrāʾ during his father's residence there. He has several sons, the most notable of whom is Sayyid Muḥammad Ḥusayn al-Jalālī, one of the diligent seekers of knowledge in Najaf, known for his study and learning. He has our authorization (*ijāzah*) to transmit ḥadīth.

This biography is quoted verbatim from *Ṭabaqāt aʿlām al-Shīʿah*, authored by a contemporary of the biographee and his companion in Paradise, our master the scholar Shaykh Āghā Buzurg al-Ṭihrānī, may his shadow endure, (See: vol. 4, p. 1501, Najaf al-Ashraf edition, 1388 AH.)

The following are some notes regarding the above-cited entry:

Line 7: It is known in the family that he (may God have mercy on him) settled in Sāmarrāʾ, where the major *ḥawzah ʿilmīyyah* of the Imāmī Shīʿah was located at the time. Naturally, he must have gone from there to Karbalāʾ for visitation of the shrines.

Line 11: Along with the migration of his teacher Shaykh Muḥammad Taqī al-Shīrāzī, a large group also emigrated. Among them was my maternal grandfather, Sayyid Mīrzā Hādī al-Khurāsānī (may God have mercy on him).

Line 22: I am not the middle of them, but rather the second, as is evident. Among the known dates of his life (may God have mercy on him) is that he visited Mashhad al-Riḍā (peace be upon him) in 1318 AH. And I found in my father's handwriting from the hand of his father:

- The birth of Sayyid ʿAbd al-Ḥasan: 20 Ramaḍān 1320 AH
- The birth of Ṣiddīqah Begum: 19 Muḥarram 1327 AH

- The birth of ʿAbd al-Muḥsin (or ʿĪd al-Hādī): 21 Muḥarram 1330 AH
- The birth of Sayyid ʿAbd al-Ḥusayn: 3 Muḥarram 1333 AH
- The birth of ʿAbbās: 3 Shawwāl 1339 AH

He had descendants from:

1) Sayyid Ḥasan, who passed away in 1389 AH in Karachi, Pakistan, and was transferred to Karbalāʾ in 1390 AH, where he was buried in the ḥaram of al-Ḥusayn, near the grave of my maternal grandfather, Sayyid Mīrzā Hādī al-Khurāsānī. He had [a son] Sayyid ʿĀbid.

2) [Then comes] my father, Sayyid Muḥsin (may his shadow endure), and he will be mentioned in the next entry, below.

3) Sayyid ʿAbbās, and he had two sons: ʿAlāʾ and Iḥsān.

As for Sayyid [ʿAbd al-] Ḥusayn, he passed away in Sāmarrāʾ and was buried in the noble shrine. He left no descendants, and his death occurred in childhood.

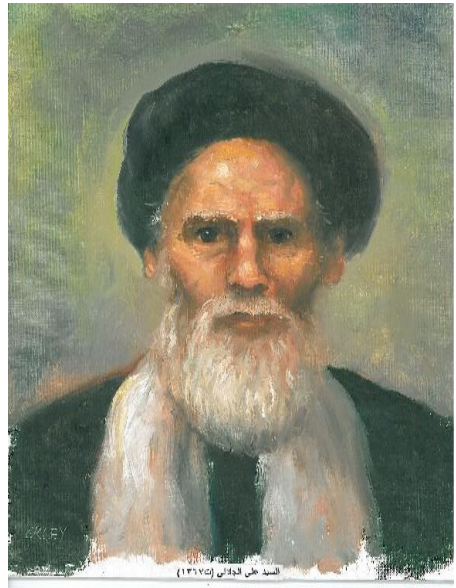
[Translator's addition:

On his visit to Sāmarrāʾ, the poet Adil Miyanji Musabji composed the following verses:

> "There were so many palm trees on the way to Samarra
> standing at ready, dusted in brown,
> as if they were welcoming me to al-Hadi and al-Askari,
> there were so many palm trees on the way to Samarra
> between the Tigris and the Euphrates,
> I said *I come knowing your rights, peace be to you*,
> there were so many palm trees on the way to Samarra
> standing at ready, dusted in brown."

See: *Abul Hasan wa Abu Muhammad*, A triolet (Dec. 30, 2024)

Sayyid ʿAlī al Jalālī was buried just outside the shrine complex in what was the courtyard at the time. His wife, ʿĀminah, was buried next to him. Since then, the shrine complex has expanded. A roof has since been constructed over what was then the courtyard. The area is now the main prayer hall between the original Bāb al-Qiblah and the new one. Sayyid ʿAlī and his wife are in the area between the shrine of the *maqtalgāh* shrine marker and the *miḥrāb* prayer niche. There is a barrier between the pillars. Just on the *qiblah* side of the barrier, between the single pillar and the double pillars that are immediately in front of the *maqtalgāh* shrine marker is where Sayyid ʿAlī al-Jalālī and his wife Āminah are buried, may God rest their souls.]



A painting of Sayyid ʿAlī al-Jalālī al-Kashmīrī.


At the Mosque of Husayn in Karbala, in the Bab al-Qiblah prayer hall, between the shrine of the *shuhada'* (martyrs) and the *mihrab* (prayer niche), between these two pillars, just on the *qiblah* side of the barrier, are buried Sayyid Ali al-Jalali and his wife, Sayyidah Aminah.

Grave of Sayyid ʿAlī al-Jalālī and his wife Sayyidah Āminah in Karbalāʾ. At the mosque of Ḥusayn, in the Bāb al-Qiblah prayer hall, between the shrine of the *maqtal gāh* (the place where Husayn was killed) and the *miḥrāb* (prayer niche), between the two pillars marked in the image, just on the *qiblah* side of the barrier, is their gravesite.

38

SAYYID MUḤSIN

(& SAYYIDAH SHARĪʿAH FĀṬIMAH)

My Father Sayyid Muḥsin al-Jalālī (1330–1396 AH)

My hand does not obey me to write about the one who raised me when I was young, guided me in life as a youth, and whose memories have never left me even as an adult. His noble students and virtuous companions commemorated his memory in a publication entitled: *Dhikrá āyat Allāh al-J̌alālī* (Najaf: Maṭbaʿat al-Ādāb, 1401 AH). Here I mention some things that were not included in that book.

A brief chronology of his life (may God have mercy on him):

1330 AH — I found in his father's handwriting (may God have mercy on him): "The birth of ʿAbd al-Muḥsin or ʿĪd al-Hādī was on Friday, the twenty-first, at four o'clock, before noon, 1330 AH." His birthplace was Sāmarrā', and he migrated with his father to Karbalā'.

1345 AH — He migrated to Najaf al-Ashraf and resided in Madrasat al-Sayyid al-Yazdī al-Kubrá.

1358 AH — In Ramaḍān, he traveled to Shimlah, in Kashmir.

1365 AH — On the 7th of Jumādá al-Thāniyah, he visited Imām al-Riḍā, and again in the years 1370 AH and 1379 AH.

1372 AH — He traveled to al-Shām (Syria) to visit Sayyidah Zaynab and al-Quds (Jerusalem).

1385 AH — He performed the Ḥajj to the Sacred House of God, and again in 1388 AH.

1396 AH — On the 20th of Ṣafar, he passed into the mercy of God at holy Karbalā'.

The folloging obituary was published by The Scholarly Association of Holy Karbalā':

In the Name of God, the Most Compassionate, the Most Merciful

"Verily we belong to God, and verily to Him we shall return."

A *Majlis al-fātiḥah* will be held at holy Karbalāʾ on the occasion of the fortieth day after the passing of the late, sanctified *Ḥujjat al-Islām wa al-Muslimīn*, *Āyat Allāh*, the devout and pious Ḥājj Sayyid Muḥsin al-Ḥusaynī al-Jalālī — may his secret be sanctified.

"There is no power and no strength except in God, the Most High, the Most Mighty."

Location: The famous Ṭabāṭabāʾī Mosque [Jāmiʿ al-ʿAṭṭārīn] in Sūq al-Tujjār.
Time: Thursday afternoon, 24 Rabīʿ al-Awwal 1396 AH, corresponding to 25 March 1972 CE.

And among those who composed a chronogram for his death was the preacher Sayyid Mahdī al-Suwayj, who said:

Alas, how many a scholar has died in sorrow,
And he was an exemplar upon the path of knowledge
On the fortieth [day] of [the tragedy of] Ṭaff, they recorded:
The pure one, Muḥsin al-Jalālī, has passed away.

And Shaykh Ḥasan Munayf composed:

Oh splendid star, who surpassed in Karbalāʾ
in knowledge and forbearance, with precedence in generosity.
A singular one whose legacy has grown in his history—
Muḥsin has indeed passed away among us, a guide.

The year of his death was recorded by the scholar Ḥujjat al-Islām al-ʿAllāmah Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm with the words:

He united knowledge and clarity in full,
a proof for humankind in every scene.
In the dust he left a fragrance that never fades

Muḥsin has triumphed, eternally in the gardens [of Paradise].
1396 AH

And my brother Muḥammad Riḍā al-Jalālī composed a poem, the full text of which is:

Vision on the Fortieth Day: A poem mourning the loss of the scholar and devout figure, Āyat Allāh the late Ḥājj Sayyid Muḥsin al-Ḥusaynī al-Jalālī, who passed away on the fortieth day in holy Karbalā'.

In the name of God, the Most Gracious, the Most Merciful.

It grieves me that you departed so early, leaving me behind to reflect on you—not merely as a son remembers his beloved father, but as a student remembers his venerable teacher.

My hope had been firm that I would live in your generous shade, drawing from the full moon of your effort the ideas that shaped my mind, and the knowledge that inspired my heart.

But… alas, my hope was dashed.

I lost you when I was in most desperate need of your penetrating insight into my depths, your kindness that supported me, and your smile that restored my vitality.

Your death has deprived me inwardly of the serenity that once enveloped me whenever I turned to rest; and it grants me no ease except when I return to my papers to organize them, to my sources to peruse them, and to my books to study them—

So that I may produce a thought incarnate, or revive a noble teacher, and thus find contentment in tranquility.

I have pledged to you that I will not stray from the purpose, and I remain, O, my father, true to that promise. I ask you to continue, as was your custom, praying for my success and watching over my conduct along the path.

And now I offer you these humble lines—reflections I present to you on the first anniversary of your death.

Please accept them, for they are the fruit of your own labor, O, my father. May God be pleased with you and grant you His satisfaction.

-Your son, al-Riḍā

On the day of al-Arbaʿīn (the fourtieth), 1397 [AH]

How long your slumber—indeed, the time has come!
Hasten, that perhaps among the living you may find us.
Departure has arrived, and the cord of honor is severed,
the edifice of exaltedness has crumbled, and our shade has withdrawn.
A grievous calamity has stunned our hearts,
for we have lost a scholar who once cared for us.
The honor of Ṭāhā and all the People of the House is complete,
and the glory of Hāshim and the noble line of ʿAdnān.
And the dignity of the sharīʿah (revealed law) of truth—how often it gained
through his striving, supporters in the cause of truth.
And the honor of all men of knowledge, collectively,
whose lives of ʿirfān (gnosis) he enriched with his striving.
How many a seeker of knowledge came to him—
drawn by the sweetness of knowledge, thirsty for attainment.
Our master quenched them from the overflow of his spring,
so they returned, their thirst for the propagation of religion satisfied.
How excellent the scholar whose news encompassed a sea—
he guided a people lost, with the eye of gnosis.
He is most worthy whose home was the birthplace of knowledge,
whose father adorned it with a sanctuary of sanctity.
He tended the tender branch of learning as a child, and rose in its pursuit—
a descendant, both youth and elder, wherever they might be.
Rejoice, for he who sets camp has reached the site of honor,
to reclaim from bygone glories what formerly dwelt with us.
And he hastened in passion to the gate of exaltation,
our master—a threshold of sciences adorned with pearls.
There piety blossoms and mingles
with gnoses of varied forms and hues.
A tomorrow shall rise that yearns to tread
wherever, in Karbalā', love once truly shone within us.
Then he returned, binding the cord of knowledge, diligent,
in his zeal for Allah's work, seeking deliverance.
And I saw God and sincerity guiding him,

on the plain he urged us to goodness, that we might be enjoined.
Muhammad, within him was God fearing, steadfast—
from every moment of his life illuminated by devotion.
In everything he remembered him, distinguishing the void;
Tirmidh's voice echoed in the listener, calling us to union.
At the level of meanings, purity of unity in his Oneness—
at once, and at times the sublime he raised anew.
Souls revive with the hardest longing for him—
he recalls, "oh deer of mercy," our Lebanon.

Constantly, never ceasing to remember Him—
attentive to the opportunities of hours and moments.
Devoted, reciting always without fatigue,
day and night, the Book of God: the Qurʾān.
He chants a hymn in which he revives his Creator,
through the clear signs of God's words—a furqān (criterion).
Before prayer, he ascends in its degrees,
until he continues in the miʿrāj, exultant.

When he led prayer with his congregation,
you would see a row—a structure tightly joined.
And his mouth, in recitation, would be filled—
with a resonant voice that made clear exposition.
That his speech might reach the intellects, piercing them—
the sound of recitation penetrating depths and walls.
And his gaze would lower toward his mosque,
as a tremor would seize his limbs in reverent awe.
Among a company who had forsaken the world, enraptured
by love of God—they had become brothers in Him.
The night and the prayer niche bear witness that they
were deprived of sweet sleep for God's sake.
They weep tears too precious to be shed
for anything other than fear of God, lest they be wasted.
You would see them bowing or in prostration—and from them
rose a humming like bees, as they wearied their bodies in striving.
From a company who gave to God all that was theirs—
and so, from His bounty, God raised their station.

He never feared—through God, Creator of all—the might of anyone,
nor did he dread a lowly servant, nor an exalted sovereign.
He spoke with words explicit, free of obscurity,
and laid bare the truth for the oppressors, unclothed.
Plunging deep into daunting perils, he sought
only good—even if he found no helpers along the path.
The banners of God he raised for piety, magnifying it,
calling to it whenever he gained a field.
The gates of urging toward good he opened wide,
bestowing upon the destitute—for how much he suffered for their sake!
Thus the month of God would stir the people,
to give freely—lest they render God angered.
He brought joy to the weak, to those in illness,
with wealth and compassion—truly, he was their support.
He would provide coal in the winter as protection,
and with ice he would relieve them in the summer, when it came.
For the sake of attaining noble generosity, he possessed great resolve,
and every difficulty, however severe, was made light before him.
He was, without doubt, a means for good deeds—
in every situation, whenever ability permitted.

And he scattered kindness with gentleness, never placing a burden of favor
upon all creatures—whether human or animal.
He would show tenderness to the child, cheerfully conversing with them;
you would think him among them a companion and peer.
How often did I see little ones rushing to him,
while his radiant face appeared before them as a sheltering guardian!
They would kiss his hands, and then he would pass them
over their heads, filled with joy and gladness.
And he would not part from them until he had completed
with them conversations that granted the heart deep affection.
A dignified man, smiling throughout his companionship,

he accompanied his friends, walking with ease and health.
And he would remain upright and steadfast when bidding them farewell,
inviting them to return again at the festival as brothers.
He left behind a sweet and beautiful trace
upon the horizons of their thought, never effaced by time.

By God—what a noble creation adorned him!
The Lord of creation poured upon His servant a grace that beautified him.
He never loosed an arrow toward a vain target,
but strove, discerning dimensions and true measures.
So he set forth, urging on, just as the rightly guided do,
emulating the Messenger of God in beneficence.
That he might endure as a caller until eternity,
guided by the light of Prophethood to direct our children.
Thus striving in the path of guidance through action
was more piercing than the sword that annihilates our enemies.
And thus, giving for the sake of love, as its price,
was more precious than the clinking coin upon the scale.
Through humility we touch the highest realms,
and with humility our abode is above the stars.

By Aḥmad!—a master of discernment whose true essence
for his children bore no title but "Victory of Religion."
Or from among his sons, that they should wear no garb
except the turban, as crowns among attire.
He urged them to revive the religion of their grandfather,
and to awaken faith in the hearts of people.
So they guided toward piety, and he commanded them
to bestow goodness—both in secret and in abundance.
He desired a covenant, that they never accept in exchange
any path but his, nor wrap their bodies in shrouds but with honor.
They pledged to him, and God was their Witness,
each one presenting proof of his own intent.

By God—what a hero, struck down by illness,
a pillar who supported the banners and foundations of religion.

He fell, yet religion did not die in pride;
he said: "For truth, I ransom my soul, rejoicing."
Together with the first ones, he ascended to the Lord Most High,
founding structures that reached beyond the stars.
Ever prepared, they readied themselves to sacrifice all they had,
to become helpers to the great mass of people.
At times, they were a sea, without fatigue,
entering the building of war as knights.
At times, they mended hearts without fear,
showing tenderness toward souls with compassion.
At times, through their uprising, without reproach,
they kindled against rulers blazing fires.
At times, they worshiped without monasticism,
preserving for the glory of religion its title.
At times, among themselves, knowledge and understanding,
until they established for Islam a proof.
At times, in their imprisonment without faltering,
they hung on their chests the medals of prison.
At times, in their youth, before reaching maturity,
they left scholars of learning astonished for ages.
At times, they ruled without excess,
and in their judgment adorned the code of justice.
At times, they gathered the unity of the sharīʿah (revealed law), so that
no adversary could make aggression lawful against it.
At times, by their vigilance against the eye of their oppressor,
they sharpened the edge of their sword after it had grown dull.
At times, by unveiling from behind their veils,
they clarified from the religion of their grandfather what required exposition.
At times, their victory came from an outpouring upon them,
fortifying creed with structures and foundations.
it was described with that which sufficed for chastity,
yet its call was met with rejection and abandonment.

So be joyous, our father, in the gardens, and receive from us
beneath you a spirit and sweet basil.
My Lord has poured forth upon your resting place His bounty,

and God has singled you out from His blessings with forgiveness.
He has graced you from His favor with the highest Paradise,
granting you its fair-eyed maidens and youthful attendants.
For it is not within our power to recompense your noble deeds—
may my Lord reward your beneficence with beneficence.
And how could we thank the effort you expended
for the sake of refining us, both openly and in secret?
If we did well, you would praise it;
and if you sensed disobedience, you would increase your counsel.
Nor shall we forget you—you, the noble one, gazing upon us
with a look filled with glad tidings, guiding and protecting us.

My covenant with you today, O my father, is that I shall never forget you,
for as long as I live—and this covenant is no falsehood.
I weep for you profusely whenever I pass by
your grave that has enclosed you, and I let the tears flow copiously.
For your bitter loss, no solace avails, nor
does weeping suffice when its streams pour treacherously.
Except for your prayer which encompasses us and enfolds us,
that we may attain success while the All-Merciful protects us.
For from your "contentment" (riḍā) we seek compassion to envelop us;
you are "al-Jawād" (the Generous)—pour forth goodness upon us!
And when trials besiege us from every side,
we draw inspiration for reward—from our dead and from our living.
We drink the bitterness of calamities that afflict us,
and recover by enduring whatever tribulations befall us.
We say: "Indeed, we belong to God, and indeed to Him we return" (Q, al-Baqarah, 2:156),
and our supplication is praise and thanksgiving.
For your loss has struck us as though the earth had lost its rainfall,
and the abodes of knowledge and valleys were left barren of you.
And the Lord of rhymes has granted a gathering, distressed,
coming forth to recount the tragedy with sorrowful longing.
We turn the pages once more on the arbaʿīn (the fortieth day of mourning), as an offering—
for Muḥsin has indeed fulfilled the religion with his nearness.

At times, by their migration from the land of their homeland,
that they might spread among the people of the earth true knowledge.
At times, by their death—without prior summons—
in the moment when the religion of God required a sacrifice.
For death is an honor to him whose resolve is honored,
while life is humiliation for him who is content with abasement.

By God—what knowledge, who offered his very soul
as a sacrifice, and God poured upon it beneficence!

For the believers—and without him, they would not have found
on the day of al-Ḥusayn, the grandson, any consolation.
At the arbaʿīn (the fortieth day of mourning), every gathering of lamentation
renewed grief, as if what had been still remained as it was.
Except for the mourning of the descendant of the grandson, our master,
whose voice then lifted the sorrow aloud, proclaiming.
For my soul, Ḥusayn and the Family—for all days—
their melody rises above the horizons with praise.
And in their midst he was borne aloft upon the hands,
reciting that hymn which consoled the grandson in his grief.
His procession moved forth, and all—
eyes bowed, whether friends or foes—were weeping for him.
They said: "O mercy of God, expansive—
may for him, in the breadth of eternity, be Riḍwān (Paradise)."
Blessed is he who, secure, became the one exchanged,
from among the visitors of the grandson, whether walking or riding.
And around him the angels hovered, calling,
gently inclining toward them—companies and alone.

Yes—I am content in heart, sanctified—
for who lives as you did, through events and ages?
You established a school, without written books,
for the victors, upon your meaning, to shape minds.
You strove to serve the Lord of Mercy,
and in your striving confounded Satan himself.

A devout ascetic, you would call us and command us
to remain steadfast upon piety, and forbid us—
From plunging into the world, you would warn us,
against its delusions of falsehood and deceit.
You shone in sight, so hearts inclined toward you;
for whoever attained a share in exaltedness, you joined him to it.

And these are lines of verse I have composed in your memory,
I offer them to you on the first anniversary of your passing.
Accept them from me—
For they are your own effort, O, my father,
And your Lord is pleased with you and has granted you His favor.

-Your son, al-Riḍā
On the fortieth day, 1397 AH

His biography (may God have mercy on him) appears in the book *Āl al-Aʿrājī*, authored by Ḥalīm Ḥusayn al-Aʿrājī, Baghdad edition 1994, p. 222, stating:

He was born in Sāmarrāʾ in the year 1330 AH. He received his knowledge in Karbalāʾ and Najaf. He attained the level of *ijtihād*. He was devoted to study, research, and investigation. He divided his time between attending lessons, debating his peers, teaching his students, and composing his works, among which are:

- *Miṣbāḥ al-hudá fī uṣūl al-ʿaqāʾid*
- Commentary on *al-Kifāyah* in *uṣūl al-fiqh*
- *Al-Muntakhab min al-aḥādīth wa al-khuṭab*
- And many others.

He passed away into the mercy of God on the 16th of Ṣafar 1396 AH. He had five sons: Muḥammad Taqī, Muḥammad Ḥusayn, Muḥammad Riḍā, Muḥammad, and Muḥammad Jawād.

It is noted that the correct date of death is the twentieth of Ṣafar.

He (may God have mercy on him) **left behind five sons**:

1. The martyr Muḥammad Taqī al-Jalālī
2. Muḥammad Ḥusayn — the author of this book
3. Muḥammad Riḍā al-Jalālī
4. Sayyid Muḥammad al-Jalālī
5. Muḥammad Jawād al-Jalālī

Before providing a brief overview of each of their sons, the following is about their beloved mother, the wife of Sayyid Muḥsin.

[Translator's addition:

One of Sayyid Muḥsin al-Jalālī's books, *Tanbīh al-ummah ilá aḥādīth al-aʾimmah wa-al-aḥkām al-muhimmah*, has been translated into English. See: Syed Kazim Hussain, *The Basic Islamic Principles* (Chicago: The Open School, 1433).

On his visit to Najaf, the poet Adil Miyanji Musabji composed the following verses:

> "I saw a golden dome in a field of dust
> like glimmering hands cupped over the father of clay,
> he loved that name, and I love it too,
> I saw a golden dome in a field of dust
> past the Iraqi bazaars
> alleyed with travelers, shops, and candy booths,
> I saw a golden dome in a field of dust
> like glimmering hands cupped over the father of clay."

See: *Abu Turab* – A triolet (Dec. 24, 2024)]

In addition to his devotion to preserving the heritage of the *Ahl al-Bayt* and his dedication to teaching the next generation of *'ulamā'* (religious scholars), Sayyid Muḥsin al-Jalālī was well-known for his gentle nature. He had a non-confrontational personality and displayed extraordinary

patience. Among his favorite sayings was a quote from the famous Persian poet, Ḥāfiẓ:

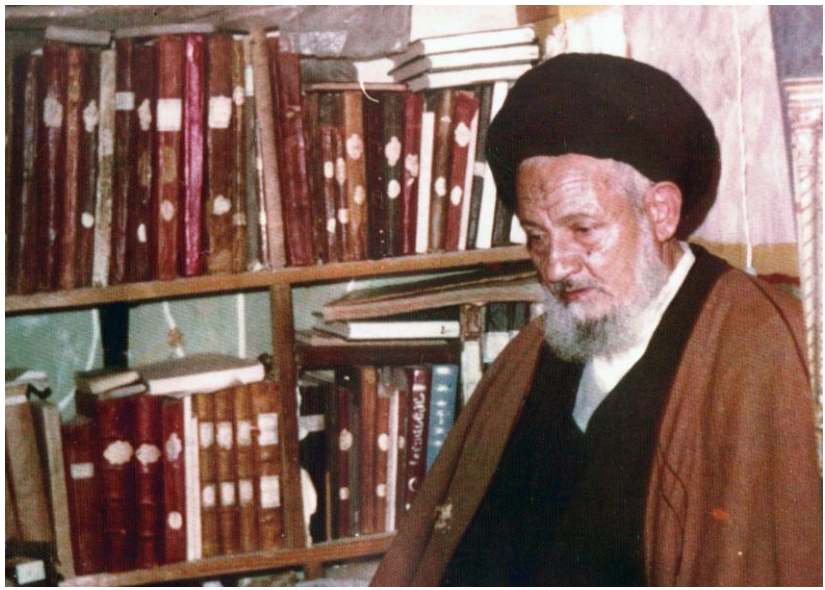


"Kindness with friends, tolerance with enemies."
- Ḥāfiẓ, *Ghazal #5*:

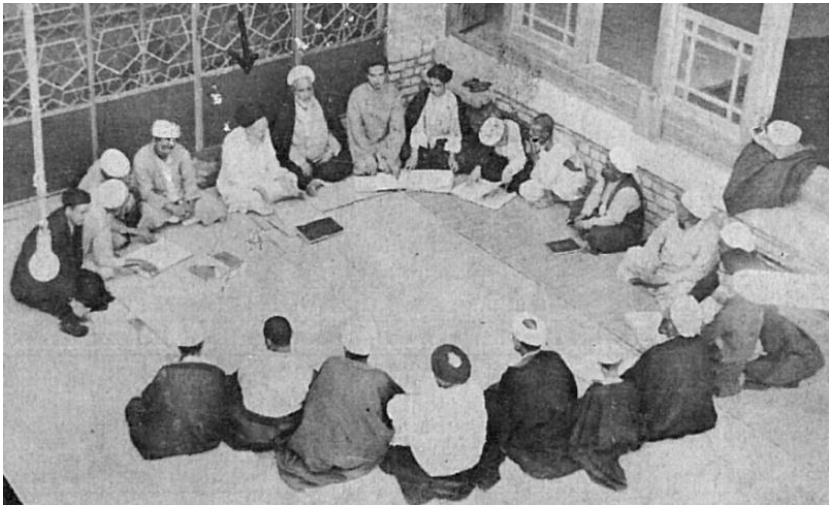
His devotion to God and to Islam, the depth of his knowledge, his endless humility, and his gentle nature, made him beloved and respected by all. After a lifetime of service to God, His Prophet, and his *Ahl al-Bayt*, Sayyid Muḥsin al-Jalālī returned to his Lord on the 20th of Ṣafar, 1396 AH. He was one of the last great *'ulamā'* to be permitted the honor of burial within the shrine complex of ʿAlī ibn Abī Ṭālib in Najaf. He is buried in the al-Ṭūsī courtyard. When facing *qiblah*, there is a door in the far right corner of the courtyard. There is a water fountain built into the first pillar on the right hand wall. In front of this door, at the distance of this water fountain is the gravesite of Sayyid Muḥsin al-Jalālī, may God rest his soul.]



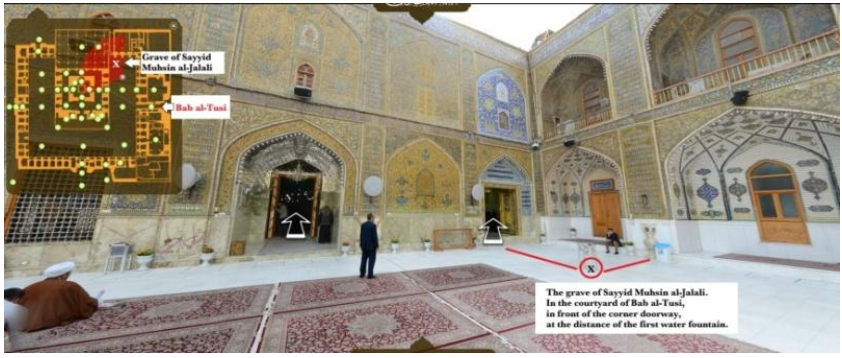
Sayyid Muḥsin al-Jalālī (center) with some of his children and grandchildren. Top row, from left to right: Sayyid Muḥammad, Sayyid Muḥammad Jawād, Sayyid Muḥsin, Sayyid Muḥammad Taqī, and Sayyid Muḥammad Riḍā. Bottom row, from left to right: Sayyid Qāsim (holding the paper, son of Sayyid Muḥammad Taqī), Sayyid Muḥammad ʿAlī (son of Sayyid Muḥammad Ḥusayn), Sayyid Hādī (pointing to the camera, son of Sayyid Muḥammad Taqī).



Sayyid Muḥsin al-Jalālī in his library.



Sayyid Muḥsin al-Jalālī teaching a class on Islamic jurisprudence.


Grave of Sayyid
Muhsin al-Jalali
Bab al-Tusi
The grave of Sayyid Muhsin al-Jalali.
In the courtyard of Bab al-Tusi,
in front of the corner doorway,
at the distance of the first water fountain.

The burial place of Sayyid Muḥsin al-Jalālī, in the courtyard of the Mosque of ʿAlī ibn Abī Ṭālib in Najaf. His grave is in the courtyard of Bāb al-Ṭūsī, in front of the corner doorway, at the distance of the first pillar and water fountain.

Sayyidah Sharīʿah Fāṭimah

I conclude this letter with mention of the venerable mother who raised me like all righteous mothers—through sleepless nights and the hardship of days. She was distinguished by special habits rare in this age, including the fact that she used verses of the Qur'ān regularly as the vocabulary of her everyday conversations, following the example of the virtuous, and she diligently observed her conditions.

She was born (may God have mercy on her) on 2 Ṣafar 1329 AH. I found a poem about her birth written by her grandfather Sayyid ʿAlī, of which only the line (شريعة ان در كرانبهاي داور) was mentioned.

Among the notable events of her life: she traveled in 1366 AH to visit relatives and to visit the shrine of Imām al-Riḍā (ʿalayhi al-salām). She also performed Ḥajj in 1384 AH and again in 1396 AH. She contributed to the authorship and publication of *Nūr al-masjidayn* in 1391 AH and *Nūr al-maḥajjah* in 1393 AH. She endured the greatest calamities, having witnessed the martyrdom of her dearest eldest son, the martyr Muḥammad Taqī al-Jalālī. She passed away on the night of Friday, 10 Jumādā al-'Awwal, 1405 AH and was buried next to her martyr son in Wādī al-Salām in Najaf al-Ashraf.

[Translator's addition: To reach her gravesite, one can leave the Shrine of ʿAlī ibn Abī Ṭālib from the al-Ṭūsī gate, continue straight towards the Wādī al-Salām cemetery, cross the main street and proceed in the direction of the shrines of the prophets Hūd and Ṣālih, but do not turn to the right. Continuing straight past the turn towards Hūd and Ṣāliḥ, after aproximately 150 meters on the left hand side will be the grave marker of her son. She is buried there next to him, may God rest both their souls in peace.]



Sayyidah Sharīʿah Fāṭimah is buried next to her son, the Martyr Sayyid Muḥammad Taqī al-Jalālī in the Wādī al-Salām cemetery in Najaf. Exiting the shrine of ʻAlī ibn Abī Ṭālib from the Bāb al-Ṭūsī gate towards the cemetery, proceeding directly past the shrines of the Prophets Hūd and Ṣāliḥ (on the right), after a short distance further, the above grave marker is on the left hand side.

By God's grace, I was able to visit her relatives in Jastān, Iran. I arrived on Wednesday, 30 Jumādá al-Thāniyah, 1383 AH and stayed with her uncle Sayyid Nūr al-Dīn al-'Alawī, of whom Sayyid Ḍiyā' al-Dīn informed me that his father Sayyid 'Alī al-Baḥrānī was born in 1252 AH and died in 1337 AH at the age of 83. His grave is in Dār al-Ḥuffāẓ in the corridor of the Imam al-Riḍā near the Gawhar Shād Mosque.

He acquainted me with the family's closest relatives, the most famous of whom are the families of al-Shafā'ī, al-Sajjādī, and al-Kāẓimī, among others. He also took me to the family cemetery where we recited the *Fātiḥah* over their graves, including that of Mīrzā Aqā Najafī, who died in Dhī [sic, lacuna in the original] 1379 AH. On his grave were the following two couplets [in Persian]:

إیکه بر ما بکذری دامن کشان
از سر اخلاص الحمدی بخوان

کر خوانی حمد و از ما بکذری
از برای خویشتن حمدی بخوان

When you pass by us, drawing your robe along,
recite the *ḥamd* ("*al-ḥamdu li-llāh*," all praise be to God) out of pure sincerity.

If you recite the *ḥamd* and then pass beyond us,
then recite the *ḥamd* again—for your own soul.

The following is a translation of a brief section from the work of her father and my [maternal] grandfather Sayyid Mīrzā Hādī al-Khurāsānī (may God have mercy on him, d. 1368 AH), taken verbatim from the last book he authored *Da'wat al-ḥaqq* (Call of the Truth), printed in Baghdad 1347 AH (Translation from Persian by the author, M.H. al-Jalālī):

[Translator's note: Though he is from the previous generation, he is not related by blood or marriage to those already mentioned, so it is most appropriate to include him here with his daughter].

Sayyid Mīrzā Hādī al-Khurāsānī

He is the noble and revered scholar, unmatched in his time. He is the one who revived the knowledge of the *Fayḍ al-nāyah al-naḍwā* and the *Āyah al-kubrá*, the Supporter of the True Religion, the Supporter of the Faithful, the Master of the Sciences of tradition and jurisprudence, the foundation of obligations and *sunnah*s, the explainer of the sciences. *Sayyid al-Sanad*, the root of lineage to the Prophet (peace be upon him), the Proof of Islam, the most knowledgeable of scholars, our master and guardian Sayyid Mīrzā Hādī al-Khurāsānī, originally from al-Ḥā'ir, son of the scholar Ḥājj Sayyid ʿAlī al-Ḥusaynī al-Khurāsānī al-Ḥā'irī. He was born and raised—as reported by some of the noble elders of Ḥā'ir—on the blessed night of Friday, the fifteenth of Dhū al-Ḥijjah, 1397 AH. At age seven, he insisted on studying the Glorious Qur'ān with his father's teachers. Upon seeing his eagerness, his father seated him at the school, where he completed the Qur'ān and learned reading and writing in less than a year. After graduating, he taught elementary sciences to students of the Shrine of al-Ḥusayn (ʿalayhi al-salām), including grammar, morphology, and other basic subjects gradually. After many years, he completed his acquisition of beneficial knowledge and became a teacher. He then engaged in authoring effective treatises and beneficial works. He is among the *Ḥusaynī* scholars who wrote and compiled numerous books in various fields. Unfortunately, I have not encountered a complete collection, but I recall some here for you.

His Knowledge and Arts

As for his sciences, he combined the rational (*maʿqūl*) and transmitted (*manqūl*) knowledge. He excelled in literature and mastered the sciences of instruction, including grammar, morphology, rhetoric, semantics, *bayān* (eloquence), *badīʿ* (figures of speech), and history. He was pioneering in the science of *uṣūl* (principles of jurisprudence), logic, philosophy, and theology (*kalām*). Regarding *fiqh* (jurisprudence), he drank from pure sources and excelled in mathematics and natural sciences.

His Compositions and Writings

He authored refined works and outstanding compositions across all rational and transmitted sciences, including Arabic language, mathematics, natural sciences, religion, and others. His works are detailed by their author in the treatise titled *Malāyīn al-jāmiʿah li-ijāzātih wa asānīdih al-muttaṣilah ilā al-maʿṣūmīn* (Millions of Assembled: His Licenses and Continuous Chains of Transmission to the Infallibles). Here we mention some of his important writings:

- His marginal notes on the books of Shaykh Murtaḍá al-Anṣārī (may God have mercy on him), on *fiqh*, specifically *al-Makāsib al-muḥarramah* and *al-Baygh*.
- His marginal notes on the *Rasāʾil* (treatises) of the aforementioned great scholar in *uṣūl* on rational evidences.
- His marginal notes on purity (*ṭahārah*) by Shaykh ...
- *Hidāyat al-fuḥūl fī sharḥ kifāyat al-uṣūl* by the Akhund Khurāsānī.
- His *Ḥāshiyat al-wajīzah ʿalá al-kifāyah*, a concise marginal notes on *Kifāyat al-uṣūl*, which are considered the pinnacle of published excellence.
- *Ajwibat al-masāʾil*, a jurisprudential series, mostly based on logical deduction.
- His treatise on *Sharḥ al-lumʿah*.
- His reports on the research of his teacher, the great scholar Shaykh Muḥammad Kāẓim al-Khurāsānī.
- His reports on other research of his teacher.

Praise be to God who made us among the best of names united in Muḥammad's path, and sent His family to the highest place in battle and protection.

He is the treasure of sciences and wisdom, the capable one in the two worlds, the secret of the origin of knowledge and the source of the sciences. He called people to hold fast to the rope [of God] without confusion, and connected them with the places of visitation, even if they were distant. The secure Euphrates is their refuge from their enemies. He is a reminder and a fighter.

Among the most important matters in the count of the father to whom we are devoted is the spreading of virtues and their exaltation and

knowledge. We have relied on God to preserve them, and they expended their utmost effort to protect their heritage. They wrote noble books and established precedents. May God reward them for this and more.

Our master the great scholar, the proof of Islam, the ayah of God among people, Sayyid al-Hādī al-Khurāsānī al-Ḥā'irī, may his blessings endure, is among these. Among his many books is *Da'wat al-ḥaqq* (The Call of the Truth), which encourages the virtues of the Ahl al-Bayt related from Jamā'ī Sunnī sources. It warns against oppression and promotes positive construction and rebuilding.

He is the defender against the Wahhābī sect, presenting definitive evidence and clear proofs from among the evidences, and revives those who are lost by his hand in service to religion.

He has exerted effort in correcting and publishing it.

We hope readers will benefit from these writings, for it is a good conclusion.

Sayyid Muḥammad 'Alī, the son of Sayyid Abī al-Qāsim, known as al-'Aṭṭār.

He has among his children:

1. Sayyid Mahdī al-Khurāsānī, born on 16 Dhū al-Ḥijjah 1349 AH, who has a son named Māhid.

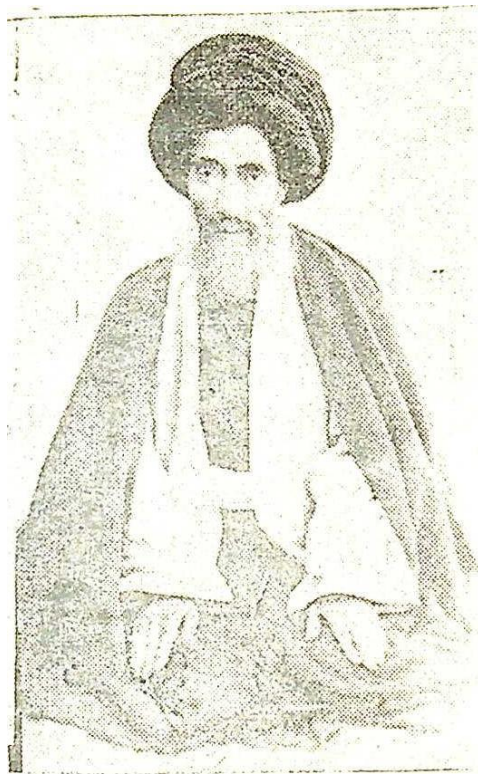
For more about the life of the respected personage and the sources of his biography, see *Sīrah Āyat Allāh al-Khurāsānī*, printed by the Committee of the Bereaved, Qom, 1415 AH.

[Translator's addition:

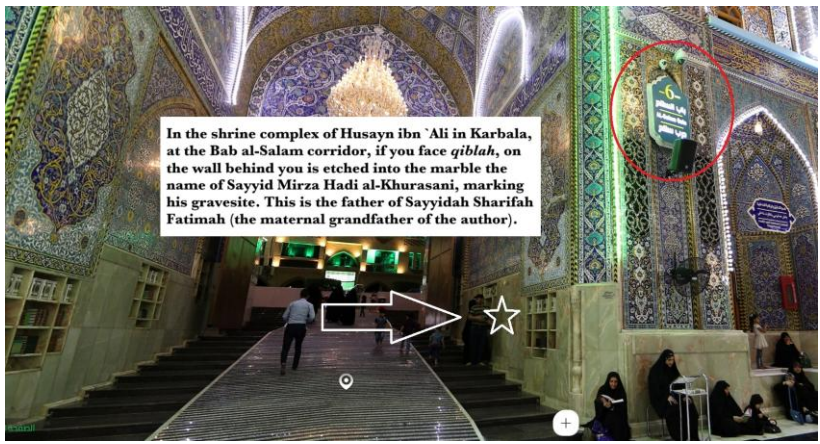
Sayyid Mīrzā Hādī al-Khurāsānī is buried just outside the Shrine of Ḥusayn in Karbalā'. With the expansion of the shrine complex, his gravesite is now in the stairway of the *īwān* (archway) of Bāb al-Salām (door #6). Exiting the original Bāb al-Salām, as one crosses the courtyard and enters the archway of the new Bāb al-Salām, on the right hand side one finds a bookshelf of Qur'āns (built into the wall). A short

distance further past this bookshelf is engraved on the wall a sign indicating the location of the grave of Sayyid Mīrzā Hādī al-Khurāsānī, may God rest his soul.

Sayyid Ḥasan (son of Sayyid ʿAlī al-Jalālī, #37, and brother of Sayyid Muḥsin al-Jalālī, #38, is buried a short distance away at the foot of the same wall. When standing in front of the grave marker of Sayyid Mīrzā Hādī al-Khurāsānī, the grave site of Sayyid Ḥasan al-Jalālī is just to the right, at the foot of the stairs. May God rest his soul.]



Sayyid Mīrzā Hādī al-Khurāsānī, maternal grandfather of the author.


In the shrine complex of Husayn ibn `Ali in Karbala, at the Bab al-Salam corridor, if you face *qiblah*, on the wall behind you is etched into the marble the name of Sayyid Mirza Hadi al-Khurasani, marking his gravesite. This is the father of Sayyidah Sharifah Fatimah (the maternal grandfather of the author).

The burial site of Sayyid Mīrzā Hādī al-Khurāsānī at Karbalā'.

39

MUḤAMMAD TAQI,

MUḤAMMAD ḤUSAYN,

MUḤAMMAD RIḌĀ,

SAYYID MUḤAMMAD,

& MUḤAMMAD JAWĀD

The eldest son, the martyr Muḥammad Taqī al-Jalālī (1355–1402 AH)

1355 AH — His birth. I found in the handwriting of my father (may God have mercy on him): "The birth of the apple of my eye, Muḥammad Taqī, may God preserve him, was on Wednesday the twenty-second of Jumādá al-Ākhirah (1355 AH)."

1377 AH — He visited Imām al-Riḍā (peace be upon him), and also in 1379 AH and 1388 AH.

1385 AH — He established the *ḥawzah ʿIlmīyyah* in al-Qāsim (peace be upon him).

1388 AH — The year of gilding the dome of al-Qāsim (peace be upon him) by the order of Sayyid al-Ḥakīm (may God have mercy on him) and the contribution of the people of al-Qāsim. For further details see: *Marāqid al-Maʿārif al-Ḥarz al-Dīn*, vol. 2, p. 187, Najaf edition, 1391 AH.

1401 AH — He was martyred, and his pure body was delivered the next year.

He left behind four successors:

1. Sayyid ʻAlī al-Hādī al-Jalālī, born 1383 AH in Karbalā'
2. Sayyid Qāsim al-Jalālī, born in al-Qāsim 1387 AH

3. Sayyid Bāqir al-Jalālī, born 1389 AH
4. Sayyid Ṣādiq al-Jalālī, 1390 AH

Among the sources of his biography are:

Min ayyām al-Ǧalālī fī al-Qāsim, authored by Wahāb Qāsim Muḥammad al-Ḥillī, Maṭbaʿat al-Numān, Najaf, 1396 AH.

Fājʿat al-Qāsim, Committee of the Bereaved, Qum, 1402 AH.

Al-Shahīd al-Ǧalālī, The Open School, Chicago, 1402 AH.

His biography was also rendered in detail by Shaykh ʿAbd al-Jabbār al-Sāʿidī in his book *Ḥayāt al-Qāsim ibn Mūsá ibn Ǧaʿfar (ʿA)*, pp. 86–92. The text is as follows:

He is the virtuous learned scholar, the struggler of noble morals and lofty faculties, the professor and author Sayyid Muḥammad Taqī al-Jalālī. He was born on the 22nd of Jumādá al-Thāniyah, 1355 AH = 1937 CE, in holy Karbalā'.

His Educational Life:

He studied in Karbalā' the preliminary studies in kuttāb (elementary religious schools) and official schools. In the year 1366 AH, he began religious studies and reached the level of advanced suṭūḥ (intermediate and higher seminary studies) in the year 1376 AH in Karbalā'. He then emigrated to Najaf al-Ashraf on the night of Friday, 10 Shaʿbān 1377 AH and completed the advanced suṭūḥ studies in 1380 AH. He joined the Ḥalaqāt (study circles) of the kharīj (highest level seminary lectures) in 1380 AH and for the rest of his life remained a dedicated follower of the research of Āyat Allāh al-ʿUẓmā, Imām al-Khūʾī in fiqh and uṣūl. During that period, he also attended the fiqh lessons of Āyat Allāh Sayyid ʿAlī al-Fānī for two years, 1381 and 1382 AH. He also attended the naqd (critical study) of the jurist of his time, the marjaʿ of the community, Imām al-Ḥakīm—may God sanctify his secret—from 1383 AH until the end of his noble life.

His Religious Guidance Work:

In 1378 AH, Imām al-Ḥakīm sent him to the outskirts of the regions of al-Samāwah, al-Dīwānīyyah, and al-Rumaythah in Iraq for two years for religious work.

In 1380 AH, he was sent to the city of Zurbāṭīyah in the Kūt district for two years. In 1382 AH, he was appointed by Imām al-Ḥakīm as head of religious and guidance missions to countries without guides. He carried out this mission with great diligence and sincerity.

In 1385 AH, he traveled to the city of al-Qāsim to consider the appointment of a religious guide there, but upon his arrival, he went to [consult] Imām al-Ḥakīm with the elders there. There was no possibility of influencing Sayyid al-Jalālī to remain with them. During that period, Imām al-Ḥakīm had appointed him as his deputy in the State of Qatar, but he chose the city of al-Qāsim due to its proximity to Najaf al-Ashraf, aiming to continue his advanced studies and to honor the shrine of the descendant of Imām al-Kāẓim.

His Manuscript Works:

Fiqh al-ʿItrah fī sharḥ al-ʿUrwah — a jurisprudential course based on reasoned proofs, a report of the lessons of his master, the supreme *marjaʿ* Imām al-Kūʾī. He began composing it on 18 Shaʿbān 1384 AH and continued writing daily according to the lessons from the beginning. [The lessons are divided as follows:]

1. *Kitāb al-ṣalāh* (The Book of Prayer), seven large volumes.
2. *Kitāb al-ṣawm* (The Book of Fasting), two volumes.
3. *Kitāb al-zakāh* (The Book of Almsgiving). The first volume has been completed as the lessons were held on the 10th of Dhu al-Qaʿdah, 1395 AH. He will begin completing it with the start of the teachings of our master Imām, God willing. These ten volumes are ready for printing.
4. *Al-Qaṭrah fī fiqh al-ʿItrah* — a report of the lessons of Imām al-Khūʾī (section on *tayammum*).
5. *Min uṣūl al-Imām al-Khūʾī* — a report of the lessons of Imām al-Khūʾī, begun in 1381 AH.

6. *Min fiqh al-Imām al-Ḥakīm* — a report of the lessons of Imām al-Ḥakīm, may God sanctify his secret, on *muḍārabah* and *musāqāt*.
7. *Fiqh Āyat Allāh al-Fānī* — a report of his lessons throughout his life.
8. *Ḥāshiyah ʿalá rasāʾil al-Shaykh al-Anṣārī* (Marginal notes on the Treatises of Shaykh al-Anṣārī).
9. *Ḥāshiyah ʿalá Makāsib al-Shaykh al-Anṣārī* (Marginal notes on *Makāsib* of Shaykh al-Anṣārī).
10. *Sharḥ kifāyat al-uṣūl* (Commentary on *Kifāyat al-uṣūl*), two volumes.
11. *Al-Ḥadīqah al-wardīyah fī irth sharḥ al-lumʿah al-Dimashqīyah*
12. *Al-Hadīyah al-sanīyah fī radd al-Ṣūfīyah*
13. *Al-Laʾālī min mahfūzāt al-Jalālī*
14. *Al-Majālis al-Jalālīyah*
15. *Al-Mawāʿiẓ al-Jalālīyah*
16. *Al-Mahfūzāt al-shiʿrīyah fī faḍāʾil al-ʿitrah al-zakīyah*
17. *Qabasāt al-Zahrāʾ*
18. *Al-Mujarrabāt min al-aḥrāz wa al-adhkār wa al-khuktūmāt wa al-ṣalawāt*
19. *Jawāhir al-adab fī al-mabnī wa al-muʿrab,* a lexicon of constructed nouns and the reason for their construction.
20. *Al-Isnād li-kufr ahl al-ilḥād.*
21. *Al-Amālī fī ḥāshiyat al-laʾālī*, a poetic composition of al-Sabzawārī, section on philosophy.
22. *Muʃam al-anbiyāʾ wa al-awṣiyāʾ*, consisting of 30 volumes, incomplete; begun in 1383 AH.
23. *Tārīkh al-rawḍah al-Qāsimīyah*, which is an introduction to the subject. It was begun in 1385 AH and was still in draft in 1394 AH, when a summary was printed alongside the book *Ḥayāt al-Qāsim* and *Tārīkh al-Rawḍah* (this appears in the publications section).
24. *Al-Mutaʿallaq fī ʿilm al-manṭiq*, taught in the al-Qāsimīyah seminary (1386 AH).
25. *Ajwibat al-masāʾil al-Qāsimīyyah*, consecutive volumes.
26. *Tafsīr al-furqān,* volume 30, for teaching in the al-Qāsimīyah seminary (1388 AH).
27. *Ḥāshiyat al-ḥāshiyah li-Mullā ʿAbd Allāh*, for teaching in the seminary (1388 AH).

28. *Ḥāshiyah ʿalá maʿālim al-uṣūl*, for teaching in the seminary (1390 AH).
29. *Al-Durrah al-naqīyah fī sharḥ al-rawḍah al-Bahīyah ʿalá al-lumʿah al-dimashqīyah* (1391 AH). He completed the book from Prayer to Pilgrimage, and it is still in composition according to the teachings at the al-Qāsim seminary.
30. *Taḥqīq* (editing) of *Lumaʿat al-nūr fī ikhtiṣāṣ al-jumʿah bi al-ḥuḍūr*, a jurisprudential study by his grandfather Āyat Allāh al-Khurāsānī (1392 AH).
31. *Sharḥ al-khuṭbah al-shaqshaqīyah*, a jurisprudential book on Imamate in seven parts (392 AH).
32. *Al-Mutammatan*, on the Book of God and the *sunnah*, a jurisprudential study (1393 AH).
33. *Surūr al-ʿīd liman arāda al-ʿīsh al-raghīd* (1395 AH).
34. *Ṣadaf al-laʾālī fī nasab Āl al-J̌alālī min ladun Ādam* (1395 AH).
35. *Al-Ghināʾ fī al-madhāhib al-khamsah*, a comparative jurisprudential study (1395 AH).

His Printed Works:

36. *Taʿallum al-ṣalāh al-yawmīyah wa aḥkāmuhā*, several editions, the first in 1385 AH.
37. *Al-Ṣawm* (Fasting), first edition 1385 AH.
38. *Al-Ṣalāh al-yawmīyah wa aḥkāmuhā*, four editions, the first in 1386 AH.
39. *Al-Bidāʾah fī ʿilm al-naḥw wa-al-ṣarf*, composed in 1385 AH, for teaching in al-Qāsim seminary (printed 1392 AH).
40. Introduction and edition of *Al-Maghrifah fī al-Maʿrifah* by his grandfather Āyat Allāh al-Khurāsānī (printed 1393 AH).
41. *Sīrat Āyat Allāh al-Khurāsānī li-al-mūjazah* (printed 1393 AH).
42. *Tārīkh al-rawḍah al-Qāsimīyyah*, a summary of the previously mentioned manuscript (printed 1394 AH as part of the book *Ḥayāt al-Qāsim*).
43. Introduction and edition of *Al-Qawl al-sadīd* by his grandfather Āyat Allāh al-Khurāsānī (printed 1394 AH).
44. *Mawqif al-Ḥurr al-shahīd* (printed 1394 AH).

45. *Al-Aḥkām al-Sharʿiyah*, the first section on acts of worship (the ten branches of religion), according to the fatwás of Imām al-Khūʾī, may his shadow endure (printed 1395 AH).

His Accomplishments:

1. Establishment of the *ḥawzah ʿilmīyyah* seminary in the city of al-Qāsim in Iraq in 1385 AH (discussed below).
2. Establishment of a religious school in al-Qāsim in 1385 AH (discussed below).
3. A large Ḥusaynīyah in the western side of the sacred al-Qāsim courtyard.
4. The Zurfīyah Mosque and Ḥusaynīyah in the Ṭalīʿah district of Bābil Governorate in 1388 AH.
5. The Ḥusaynīyah of the people of al-Qāsim in Karbalāʾ with a total of nine thousand dīnārs.

Apart from the above-mentioned mosques, Ḥusaynīyahs, and religious and charitable institutions, he also contributed to, encouraged or undertook the establishment of the following:

1. The third tomb structure of the al-Qāsim shrine.
2. The committee for authorship, publishing, and translation at the library of Āyat Allāh Imām al-Ḥakīm, al-Qāsim branch.
3. An institution called *Al-Qarḍ al-Ḥasan* for helping and lending to the needy.
4. Religious missions.
5. *Al-Ibrāhīmīyah Mosque*
6. *Al-J̌awādīyah Mosque*
7. *Al-Rawāshid Mosque*
8. *Al-Mazīdīyah Mosque*
9. *Al-Ḥafīnāt Mosque*

All these mosques are located in the districts of Bābil Governorate in Iraq. The Ḥusaynīyahs in the city of al-Qāsim, previously mentioned, are:

- Ḥusaynīyah Fīrūz
- Ḥusaynīyah and Mosque of Ḥājj Zāmil

- Ḥusaynīyah al-Suwwāq
- Ḥusaynīyah of the livestock market

It is noteworthy that he held more than twenty *ijāzahs* (authorization certificates) and deputations from the supreme *marājiʿ* and senior scholars.

Biographies and Works Written about Him:

1. A biography appears in the margin of *Marāqid al-maʿārif*, vol. 2, pp. 186–187.
2. Our friend Professor ʿAbd al-Raḥīm Muḥammad ʿAlī mentioned him in his book *Al-Muṣliḥ al-mujāhid al-Shaykh Muḥammad Kāẓim al-Khurāsānī* (p. 132).
3. Our friend, the distinguished author Muḥammad Hādī al-Āminī mentioned him in *Muʃam al-maṭbūʿāt al-Najafīyah*, pp. 124 and 231.
4. And in his book *Muʃam rijāl al-adab wa al-fikr*, p. 105.
5. Our friend Ḥājj Jabbār Ḥusayn al-Sukkar mentioned him in his booklet *ʿAn al-Qāsim* in multiple references and specialized fields.
6. *Dalīl al-maṭbūʿāt* for the year 1970, p. 17, Directorate of Public Culture, Ministry of Information, Iraq.
7. *Majallat al-wurūd* (Roses Magazine, published in Lebanon).
8. *Dalīl udabāʾ Karbalāʾ* (Guide to the Literati of Karbalāʾ)
9. And other books.

His Children

He left behind four sons: ʿAlī al-Hādī, Qāsim, Muḥammad Bāqir, Muḥammad Ṣādiq, and two daughters.

My Opinion of Him through My Relationship with Him

Many of those who work silently and with composure, our friend Ḥujjat al-Jalālī is among those who believed that literature is for life, and that the literary person has a mission he must fulfill. In his social conduct, he was at the pinnacle of refinement and balanced behavior — a good reputation. May your ethics remain, gentle in company, dripping

humility and flowing tenderness and purity. Alongside all that, he was a bundle of energy and movement and a living example of the practicing scholar.

In conclusion, I would like to point out his noble lineage. Sayyid Muḥammad Taqī, son of Ḥujjat al-Islām Sayyid Muḥsin (teacher of advanced *suṭūḥ* lessons in the *ḥawzah ʿilmīyyah* seminary in Karbalā', and Imām (congregational prayer leader) of the two holy shrines, al-Ḥusaynī and al-ʿAbbāsī), son of the learned Ḥujjat Sayyid ʿAlī, one of the scholars of Karbalā' and imām (congregational prayer leader) of the al-Ḥusaynī shrine, son of Ḥujjat al-Islām wal-Muslimīn Sayyid Qāsim al-Jalālī. All from the *sādah* — the al-ʿArājīyah — of the lineage of ʿUbayd Allāh al-ʿAraj ibn al-Ḥusayn al-Aṣghar son of the fourth Imām ʿAlī ibn al-Ḥusayn al-Sajjād, son of the third Imām al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib (peace be upon them all).

His biography appeared in the periodical *al-Mawsim*, issues 23 and 24, year 1416 AH, pp. 363–370, stating:

Among our righteous martyrs, The *Ḥujjah* martyr Sayyid Muḥammad Taqī al-Jalālī (may God sanctify his secret), the learned *Ḥujjah*, the blessed martyr Sayyid Muḥammad Taqī ibn Ḥujjat al-Rawʿ Sayyid Muḥsin ibn Āyat Allāh Sayyid ʿAlī al-Jalālī, of the al-ʿArājīyah *sādah* from the lineage of ʿUbayd Allāh al-ʿAraj ibn al-Ḥusayn al-Aṣghar son of the fourth Imām ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib (peace be upon them). He is the son of Āyat Allāh Sayyid ʿAlī al-Jalālī al-Sabzawārī al-Kashmīrī (may God sanctify his secret), born in Karbalā' in 1290 AH and died there in 1367 AH. He was the imām of the al-Ḥusaynī shrine, emigrated to Kashmir, then returned to Iraq, resided in Sāmarrā', and moved to Karbalā' with his teacher Mīrzā Muḥammad Taqī al-Shīrāzī.

His maternal grandfather: Āyat Allāh Sayyid al-Mīrzā Muḥammad Hādī al-Khurāsānī al-Ḥā'irī (1297–1368 AH). He was born in Karbalā' and moved to Mashhad, where he studied, then returned to Iraq in 1315 AH to study in Najaf under al-Ākhūnd al-Khurāsānī, Sayyid Kāẓim al-Yazdī, and Shaykh al-Sharīʿah al-Iṣfahānī. He then settled in Sāmarrā' and accompanied Imām Muḥammad Taqī al-Shīrāzī. He participated in the 1920 revolution against British occupation and was granted *ijāzah* in *ijtihād* by al-Mubarriz al-Shīrāzī and Sayyid Abū al-Ḥasan al-Iṣfahānī.

His father: Ḥujjat al-Mawazziʿ Sayyid Muḥsin al-Jalālī, born in Sāmarrā' on 12 Muḥarram 1330 AH and died in Karbalā' on 20 Ṣafar

1396 AH. He studied under the finest jurists of his time and produced many books and works in jurisprudence, principles, and philosophy. He was the imām of the two holy shrines of al-Ḥusayn and al-ʿAbbās, providing great services to the jurisprudence of the Ahl al-Bayt. His death was widely mourned across all regions.

His brothers: He had four brothers, all scholars: The learned Ḥujjat Sayyid Muḥammad Ḥusayn al-Jalālī (born 1362 AH in Karbalāʾ), appointed as an exemplary figure by Imām al-Khūʾī in Qatar in 1393 AH. He worked in many regions as a guide, mentor, and researcher, eventually settling in the United States of America. He authored, published, and edited dozens of important books and references from the legacy of Ahl al-Bayt (peace be upon them). And the learned Sayyid Muḥammad Riḍā al-Jalālī (Karbalāʾ 1365 AH) studied under his father and then under Imām al-Khūʾī, may God sanctify his secret. He served as an imām in the holy shrine of al-ʿAbbās. He is one of the great researchers in the Islamic world, especially concerning the affairs of Ahl al-Bayt (peace be upon them), and has published many books and researches demonstrating his abundant knowledge and wide erudition. And Sayyid Muḥammad al-Jalālī (Karbalāʾ 1368 AH) and Sayyid Muḥammad Jawād al-Jalālī (Karbalāʾ 1372 AH), both scholars and authors, belong to their family, which, though forgotten, has been richly endowed with knowledge and literature. He has sons and family in London, they are among those highly regarded.

Sayyid Muḥammad Taqī was born on the 22nd of Jumādá al-Thāniyah 1355 AH / 1937 CE in Karbalāʾ. He studied there in the *kuttāb* and official schools. In 1366 AH, he joined religious seminary studies and emigrated to Najaf in 1377 AH. He pursued the advanced *suṭūḥ* studies (the *kharīj*) in 1380 AH and remained a devoted student of his teacher, Imām al-Khūʾī, may God sanctify his secret. He also attended jurisprudence lessons with Sayyid ʿAlī al-Thānī and Imām al-Ḥakīm (may God sanctify them both). In 1378 AH, Imām al-Ḥakīm sent him to the outskirts of al-Samāwah, al-Dīwānīyah, and al-Rumaythah. In 1380 AH, he was appointed to the city of Zurbāṭīyah in the Kūt district. In 1385 AH, he was appointed religious guide in the city of al-Qāsim, a historic and renowned city in the central region, named after the shrine of al-Qāsim ibn Imām Mūsá al-Kāẓim, peace be upon him.

He undertook this religious mission amidst the burning zeal of great historical deeds inspired by the immortal martyr's thought. His talents

converged to spread Islamic culture and adherence to correct guidance among the people of the Euphrates, whom he considered the raw material of Ahl al-Bayt in Iraq, and their community which successive governments in Iraq had prohibited and ignored. These governments exerted efforts to neglect and suppress them. Thanks to the deceased (may God have mercy on him), as much as possible, fear of this truth prevented many schools, *ḥawzah*s (seminaries), and Ḥusaynīyahs from being destroyed in order to spread authentic cultural awareness and eradicate the widespread illiteracy among the community. A quick glance at his comprehensive achievements reveals the great concern that filled his heart and mind. Among these works are:

- Establishment of the *ḥawzah ʿIlmīyyah* seminary in the city of al-Qāsim.
- Establishment of a religious school in al-Qāsim.
- Establishment of a Ḥusaynīyah on the western side of the sacred al-Qāsim courtyard.
- Establishment of the Zarqīyah Ḥusaynīyah in the Ṭalīʿah district of Bābil Governorate.
- Establishment of the Ḥusaynīyah of al-Qāsim in Karbalāʾ.
- Establishment of the al-Ibrāhīmīyah Mosque.
- Establishment of the *al-Qarḍ al-Ḥasan* institution (benevolent loan).
- The third structure of the shrine.
- The Ḥāj Zāʾil Mosque and al-Ḥaqīqāt Mosque in the al-Hāshimīyah district.
- Establishment of Ḥusaynīyahs in al-Qāsim, namely: Ḥusaynīyah Fīrūz, Ḥusaynīyah al-Sharāq, Ḥusaynīyah Ḥājj Zāmil, and Ḥusaynīyah of the livestock market.

Among the significant activities he also undertook was the establishment of the committee for authorship at the public library of Āyat Allāh al-Ḥakīm (branches in al-Qāsim). This committee published a number of books, including: *Ḥayāt al-Qāsim ibn al-Imām Mūsá al-Kāẓim (ʿA)* by Ḥājj Jabbār al-ʿAskar, and *al-Qāsim ibn al-Imām Mūsá ibn Ja'far (ʿA)* by Shaykh ʿAbd al-Jabbār al-Sāʿidī, as well as books on learning prayer, fasting, and others.

Among his illuminating achievements was his construction of a proper burial site memorial for a group of Alawites found to be buried in the archaeological site of Sūrā near al-Qāsim, after they discovered a historical inscription at that location. It contained the following: [pages missing from the original Arabic]

[Publications, continued…]

49. *Mūjaz Tārīkh al-Rawḍah al-Qāsimīyyah*, printed in *Ḥayāt al-Qāsim*.
50. *Mawqif al-Ḥurr al-Shahīd*
51. *Kifāyat al-Ḥāj*
52. *Zakāt al-fiṭrah min fiqh al-ʿItrah*
53. *Fiqh al-ʿItrah fī sharḥ al-ʿUrwah al-wuthqá*
54. *Taqrīb al-Tahdhīb fī ʿIlm al-Manṭiq*
55. *Muʃam al-asmā' al-mabnīyah wa ʿillat binā'ihā*
56. *Ʃawāhir al-adab fī al-mabnī wa al-Muʿrab*
57. *Nuzhat al-ṭarf fī ʿilm al-ṣarf*

His Martyrdom:

The blessed martyr was killed by the Iraqi intelligence apparatus in Muḥarram 1401 AH. After approximately one year of brutal imprisonment, he was martyred in Ramaḍān 1102 AH. His body was handed over to his relatives, who ordered that his body be kept at night without the usual ceremonies befitting him, and he was buried in an unknown location in Wādī al-Salām in Najaf al-Ashraf without a shroud or burial cloth. He passed away as a loving martyr, servant of the most powerful King, devoted to his duty of defending the sanctities of Islam and the sacred law. "Abū al-Hādī" passed away mourned at the peak of his spiritual devotion, a great exemplar of the sincere turban who refused to submit to oppressors or their falsehoods and instead demanded dignity and honor, while others, some of them comrades on the path of martyr al-Jalālī, chose safety over the abode of honor, and they earned the anger of God in this world and the next. He was among the elect of God, having chosen the way of God over the ways of this world, and what is with God is more lasting and eternal. The hypocrites and the unjust do not know… Indeed, we belong to God, and indeed to Him we shall return.

His Legacy:

The progeny of Sayyid the martyr al-Jalālī includes four sons and two daughters. The former are the *sayyids*: ʻAlī al-Hādī (1383 AH), Qāsim (1387 AH), Muḥammad Bāqir (1389 AH), and Muḥammad Ṣādiq (1390 AH).

May God have mercy upon him with His vast mercy and shower upon him the dew of Paradise.

[end of the *Mawsim* biography.]

[Another biographical entry quoted:]

Muḥammad Taqī ibn Sayyid Muḥsin al-Ḥāʾirī al-Kashmīrī al-Ḥusaynī was born in 1355 AH / 1936 CE. He was a distinguished and venerable scholar, one of the foremost engaged in jurisprudence and principles. He studied under some of the greatest scholars of his time in Najaf and was pious, virtuous, and possessed noble ethics and commendable qualities. He migrated to the city of Qum for political reasons, continued studying and teaching, and finally moved to the United States for guidance, instruction, and explaining Islamic issues. He authored reports on the jurisprudence and principles of Sayyid al-Khūʿī, a comprehensive commentary on *al-Kifāyah* clarifying its difficulties, elucidation of topics in *al-Makāsib*, *Taʿallum al-ṣalāh al-Ɣawmīyah wa aḥkāmuhā*, *Ṣawm*, *Nuzhat al-ṭarf fī ʿilm al-ṣarf*, *Taqrīb al-tahdhīb*, and *Qiṣaṣ al-anbiyāʾ*. His biography appears in *Muʃam al-maṭbūʿāt al-najafīyah*, pp. 124, 231; and *Muʃam al-muʾallifīn al-ʃrāqīyīn*, vol. 3, p. 116.

This biography is quoted verbatim from *Muʃam rijāl al-fikr wa al-adab fī Najaf khilāl alf ʿām*, authored by Dr. Shaykh Ḥamd Hādī al-Āminī, vol. 1, p. 357, second edition, 1413 AH.

Author's Notes:

The statement "may his favor endure: he migrated to Qum for political reasons, continued study and teaching, and finally moved to America" is incorrect. The martyr al-Jalālī (may God have mercy on him) did not emigrate to Qum; if he went there, it was only as a visitor. He did not continue study or teaching there and never moved to America, nor did he travel there during his lifetime.

[[Translator's addition: To reach the gravesite of the Martyr Sayyid Muhammad Taqi al-Jalālī, one can leave the Shrine of ʿAlī ibn Abī Ṭālib from the al-Ṭūsī gate, continue straight towards the Wādī al-Salām cemetery, cross the main street and proceed in the direction of the shrines of the prophets Hūd and Ṣālih, but do not turn to the right. Continuing straight past the turn towards Hūd and Ṣāliḥ, after aproximately 150 meters on the left hand side will be the grave marker indicating the location of his burial. His mother, Sayyidah Saharīfah Fāṭimah, was later buried there next to him, May God rest both their souls in peace.]



The grave of Martyr Sayyid Muḥammad Taqī al-Jalālī in the Wādī al-Salām cemetery in Najaf. His mother, Sayyidah Sharīʿah Fāṭimah is buried next to him. Exiting the shrine of ʻAlī ibn Abī Ṭālib from the Bāb al-Ṭūsī gate towards the cemetery, proceeding directly past the shrines of the Prophets Hūd and Ṣāliḥ (on the right), after a short distance further, the above grave marker is on the left hand side.

Newsmagazine of the Islamic movement

Crescent

INTERNATIONAL

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Victim of Ba'athist terror

The Islamic movement and Islamic workers are being terrorized in many parts of the Muslim world but the Ba'athist regime of Saddam Husain in Iraq has the dubious distinction of executing a large number of *ulama* as well. Among those martyred last Ramadhan was Sayyid Muhammad Taqi Jalali. He was kidnapped by Ba'athist agents in the month of Muharram 1401 (1981) and kept in solitary confinement for nine months. No one was allowed to see or visit him. In Ramadhan his body was delivered to the family.

Sayyid Jalali was born in a religious family in Karbala in 1937. He studied under such eminent scholars as Sayyid Muhsin al-Hakim and Sayyid Abul Qassim Khui. He founded the Islamic Seminary at Qassim Hillah in Iraq in 1965.



Martyr Sayyid Taqi Jalali

He contributed such works as *Al-Akkam al-Shari'ah* (1975), *Al-Hurr al-Shaheed* and *Fiqh al-Etrah* (1977).

Announcement of the martyrdom of Sayyid Muḥammad Taqī al-Jalālī in the Enlgish language newspaper Crescent International.

The Second Son of Sayyid Muḥsin: Muḥammad Ḥusayn al-Jalālī (1362 AH)

A Chronology of his life:

1362 AH — His birth. I found in the handwriting of my father (may God have mercy on him): "The birth of the apple of my eye, Muḥammad Ḥusayn, may God preserve him, was on Friday at sunset, the thirteenth of Ṣafar al-Khayr, 1362 AH."

1379 AH — He emigrated to Najaf al-Ashraf by the order of his father (may God have mercy on him).

1383 AH — In Ṣafar, he traveled to Iran and stayed at the *Durrat Murād Bek* for one month, then visited Imām al-Riḍā (peace be upon him).

1383 AH — On the 24th of Dhū al-Qaʿdah, he went on pilgrimage from Najaf via the ʿArʿar border crossing and obtained *ijāzahs* (authorizations) from the scholars of Mecca. He began writing the *Muʃam al-aḥādīth* (Lexicon of Hadiths), which our master, the learned scholar (may God elevate his rank), mentioned in *al-Dharīʿah*, 21:217.

1386 AH — He was granted *ijāzah* (authorization) by our master, the teacher al-Bujnurdī (may God have mercy on him).

1388 AH — He traveled to London for treatment, and during that time learned the language and was affected by the condition of Muslims there. As a result, he wrote a letter to our leader al-Khūʾī proposing solutions, which was published in *Majallat al-ʿirfān* in Beirut, 1393 AH, page 664.

1389 AH — He traveled to Damascus and benefited from the manuscripts of the *al-Ẓāhirīyah* Library there, obtaining *ijāzah* (authorization) from its scholars.

1393 AH — He went to Qatar at the invitation of its people and was unable to return to Iraq due to worsening political conditions.

Sayyid Muḥammad Ḥusayn al-Jalālī - 1362 AH

Sayyid Muḥammad Ḥusayn ibn Muḥsin ibn ʿAlī ibn Qāsim al-Ḥusaynī al-Jalālī. A scholar, literatus, and author. He was born in

Karbalā' in 1362 AH and grew up under the guidance of his scholarly father. He studied the preliminaries of literary and religious sciences under distinguished teachers, then emigrated to Najaf in 1379 AH. There, he attended advanced research sessions with Sayyid Ḥasan al-Bujnurdī and Sayyid Abū al-Qāsim al-Khūʾī and remained closely associated with them. He was diligent in research, inquiry, and authorship. He was sent by his teacher al-Khūʾī as his deputy to the State of Qatar to be a guide and preacher of religious rulings. He then emigrated to the city of Qum and stayed there until 1399 AH, when he emigrated to America and settled in Chicago in service to Islam and Muslims until today.

His Teachers:

He received *ijāzah* (authorization) from Shaykh Āghā Buzurg al-Ṭahrānī, Sayyid Muḥammad Mahdī al-Iṣfahānī, Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm, and Shaykh Muḥammad Riḍā al-Ṭabīb. He narrates *ṣiḥāḥ al-ʿāmmah* (authentic general hadith) from Shaykh Amjad al-Zahāwī, Shaykh ʿAbd al-Raḥmān al-Aʿẓamī, Shaykh ʿAlawī ibn ʿAbbās al-Makkī al-Mālikī, and Shaykh Muḥammad Bahjah al-Bayṭār. He is narrated from by Sayyid Muḥammad al-Mishkāt.

His Works:

Published works include:

- *Musnad al-Imām al-Kāẓim li-l-Marwazī*.
- *Dirāsah ḥawl al-uṣūl al-arbaʿmiʾah*).
- *Aḥādīth dīnīyah*.
- *Aḥkām al-nisāʾ*.
- *Maṣādir al-ḥadīth `inda al-Imāmīyah*.
- *Ḍawʾ al-mishkāt fī silsilat al-ruwāt*.
- *Muʃam aḥādīth al-Shīʿah*.
- *Mazarāt Ahl al-Bayt wa Tārīkhuhā*.
- *al-Islām ʿaqīdah wa dustūr*.
- *al-Ṭuḥaf fī nawādir makhṭūṭāt al-Najaf*.
- *Sharḥ al-arbaʿīn al-nabawīyah*.
- *Ijāzat al-Ḥadīth*.

- *Awḍaḥ al-bayān fī tafsīr al-Qurʾān.*

Manuscripts include:

- *Tahdhīb al-mabānī.*
- *Al-Ṣalāh ʿalā madhhab Ahl al-Bayt.*
- *Taqrīrāt al-fiqh wa-al-usūl.*
- *Musnad Nahj al-Balāghah.*
- *Silsilat al-ruwāt li-l-ijāzāt wa-al-ithbāt.*
- *Al-Muʾallifāt min aḥādīth al-salaf.*
- *Kashf al-ḥujub ʿan asānīd al-kutub.*

References: *Dhikrā al-Ǯalālī* vol. 11, *Ṭabaqāt*1:1500, *al-Farīʿah* 21:217, *Turāthunā* 29:141.

This biography is quoted verbatim from *Al-Muntakhab min Aʿlām al-fikr wa-al-adab*, authored by Kāẓim ʿAbd al-ʿAbbūd al-Fatlāwī, Al-Mawāhib Institution, Beirut 1419 AH, p. 468.

Author's Notes:

The book *Al-Islām ʿAqīdah wa Dustūr* does not belong to me but to my brother Sayyid Muḥammad al-Jalālī, born 1369 AH.

1396 AH — I went to Qom, and my mother (may God have mercy on her) visited me. My siblings and I accompanied her to perform Ḥajj via Cairo, to visit the shrine of Sayyidah Zaynab (peace be upon her). I visited the libraries and scholars there.

1398 AH — In Ramaḍān, I traveled to London at the invitation of its people. Due to worsening conditions, I went to America, where I settled in service of knowledge and religion.

1402 AH — I read in one of the electronic sources that I had passed away this year. Following that, I wrote *Ṣuwar min al-Ḥayāt* (Scenes from Life), within which I recorded my bitter experiences in this transient life.

1418 AH — In the blessed month of Ramaḍān, I performed *ʿUmrah* alone. On the return, I stopped over in Amman, Jerusalem, and Hebron.

1419 AH — I performed the Ḥajj to the House of God. On the return, I went to Amman, then Cairo, then Iran, then Yemen, where I met its scholars and benefited from its libraries.

Two deaths in the family deeply affected me:

The first was the death of my brother's son, named Hāshim, nicknamed Mujtabá, who died of measles in al-Kūfah Hospital on Thursday night, 27 Muḥarram 1386 AH, and was buried in Wādī Najaf. I wrote in his history:

"I found the world treacherous,
And none more than we, the children of Fāṭimah, have been betrayed,
And the heart is saddened and lowered for it,
And my eye cried for the deprived Hāshim."

Also, the death of my daughter 'Alyā' who died at six months of age due to intestinal inflammation in Najaf Hospital on Friday, 23 Rabīʿ al-Awwal 1393 AH. I wrote about that:

"Treacherous fate aimed its arrow
Towards my heart and did not miss its target
Snatching from me my morning light, my daughter,
The sorrow of my heart is unending for the loss,
Leaving me with all grief and regret
In the language of poetry I recorded
The pearls of 'Alyā' 's epitaph in the valley of Najaf."

[Another biographical entry:] Muḥammad Ḥusayn ibn Sayyid Muḥsin was born in 1362 AH / 1943 CE.

He is one of the distinguished scholars engaged in intensive study, reading, research, and authorship. He completed the *suṭūḥ* and preliminary studies in Najaf al-Ashraf, studying under its eminent scholars. During the political upheaval of 1390 AH, he moved with his brothers to the city of Qum and continued studying and researching there. He is humble in conduct and speech and of gentle companionship. It is said that he was among the students of Sayyid al-Khūʾī, though I did not see him among them at the time.

Writings on the Lectures of His Teachers in Jurisprudence and Principles:

- *Tahdhīb al-Mabānī*
- Commentary on the Prophetic Forty Ḥadīths
- *Musnad Nahj al-Balāghah*
- Refutation of Distortions and Alterations [in the Qurʾān]
- *Mazarāt Ahl al-Bayt* (peace be upon them), printed.

This biography is quoted verbatim from *Muʃam rijāl al-fikr wa-al-adab fī Najaf khilāl alf ʿām*, authored by Dr. Shaykh Ḥamd Hādī al-Āminī, vol. 1, p. 357, second edition 1413 AH.

Author's Notes:

The phrase "may his favor endure: (he moved to the town of Qom)" until the end of his statement contains inaccuracies and appears to be a slip of the pen, which often occurs.

Also, it is clear that I did not emigrate [from Iraq] along with my brothers; I emigrated from Doha, Qatar, with my family and children. Furthermore, I attended a complete course in principles under our investigator al-Khūʾī (may his shadow endure) and did not interrupt my jurisprudence lessons while residing in Najaf al-Ashraf until I left for Qatar. My book *Tahdhīb maʿānī al-uṣūl* includes my opinions on principles as delivered in his [al-Sayyid al-Khūʾī's] lecture series at the al-Khaḍrāʾ Mosque at night, with notes on what previous reporters and commentators wrote, closely following what our master al-Bujnurdī (may his shadow endure) determined and wrote in *al-Muntahá*.

This translation is quoted verbatim from the book *Al-Iktifāʾ bimā ruwiya fī aṣḥāb al-kisāʾ* narrated by al-Ḥāfiẓ ʿAlī ibn ʿAsākir (d. 571 AH), edited by my brother Sayyid Muḥammad Jawād al-Jalālī, published by Dār al-Judhūr in 1417 AH.

This biography was published by my esteemed noble brother to the best of his knowledge, and were it not for the necessity of clarifying some observations, I would have omitted them entirely. However, I saw that the only way to correct is through frank explanation. Here are some notes:

- I was not born in 1400 AH (the fortieth year). That is an error.
- I did not migrate to Najaf al-Ashraf in 1375 AH, but rather in 1379 AH. This is a typographical error.

The original text is from *al-Iktifā'* and appears to be a letter responding to Sayyid Jawdat [Qazwīnī]

In the name of God, the Most Merciful, the Most Compassionate

Sayyid Jawdat may his goodness endure and his success increase,

Peace, mercy, and blessings of God be upon you.

After inquiring about your condition and praying for your increased success and goodness, I received your kind letter dated Jumādá al-Awwal 1411 AH, expressing your good opinion of me and your interest in the heritage whose supporters are few but whose claimants are many. You requested a detailed biography of the humble servant of God, residing in the corner of weigthiness and brevity, accompanied by a photograph and the names of his works and authorizations.

As for the photograph, it should be engraved in hearts before it is reflected on papers. Regarding the authorizations, in the introduction to the *Muʃam al-aḥādīth* and the summary at its conclusion, the *Ijāzah al-ḥadīth* casts some light. The *Ijāzah* was taken by an imam of the Maghrib and printed in an offset print from his handwriting, and the *Ijāzah* was also published by one of the Egyptian professors [Professor Saʿīd Ayyūb. He published his *Ijāzah al-ḥadīth* in Cairo in more than one edition and printed it there in 1405 AH.]. May God reward them well for their efforts in spreading the sciences of ḥadīth in an era when denial of this science and its people increased. The consolation in this is: the truth is a precious gift found only by those who sacrifice all they possess of soul and wealth in pursuing it. This is the path of those who enter history by its doors, avoiding weakness from the windows.

Indeed, I have not forgotten that our learned Shaykh al-Ṭahrānī, one of the *marājiʿ* of his time, once considered allocating a salary to assist me, when I was living as a teacher in an elementary school, so I could devote myself fully to authoring my works. However, he was met with inappropriate rejection, and this became a lesson for me not to seek assistance from anyone but to rely solely on the One, the Only.

Confident that the House (of God) has a Protector, and that God will raise those who recognize the value of this knowledge in every era and place. All that is required of us is diligent work coupled with the patience of Ayyūb.

I have gifted you a copy of the two books accompanied by the *ijāzah* (license), hoping you will view them not with mere pleasing approval but with the discerning eye of a critic. As for my life, I was born on the fortieth [annual] day after the martyrdom of Imām al-Ḥusayn (God be pleased with him), in the city of the noble al-Ḥusayn, Karbalā', in the year 1362 AH. Hence, I was named "Muḥammad Ḥusayn," following the prevailing custom of naming with compound names, in accordance with the noble prophetic *ḥadīth*: "Whoever names his child without using my name will be distanced from me." This custom did not exist before the time of the Imāms; therefore, no narrator of *ḥadīth* is known by a compound name, even if they used a description.

My father, may God have mercy on him, planted in me from infancy a love for knowledge that became like an engraving on stone. He chose for me teachers in the study of preliminaries and *suṭūḥ* and then ordered me to migrate to the city of knowledge in 1376 AH, directing me to circles of teachers whom God knew well. I attended jurisprudence lessons with Sayyid al-Ḥakīm and principles with our master, the beautiful teacher Sayyid al-Khū'ī (may his shadow endure). I concluded with jurisprudence and principles lessons with our investigator teacher al-Bujnurdī, who was a wonderful example of devotion to knowledge.

Thus, since I became aware of my path, I have devoted my life to acquiring knowledge by every way and and every method available to me, traversing every pasture and drawing from every source. I know no description truer of myself than that I have spent my days as a seeker of knowledge and live as a seeker of knowledge. I ask God Almighty to grant me the love of a student's life and to raise me in the company of students of knowledge. The Prophet, the leader, said truly: "Two never satisfy: the seeker of knowledge and the seeker of [the pleasures of] this world."

As for my writings, three of them are the most important. The first is *Mu'jam al-aḥādīth* (Lexicon of Hadiths). I began composing it in 1383 AH, encouraged by our learned Shaykh al-Ṭahrānī, may God exalt his rank. I tried to consolidate all my works into it, whether as a preface or a conclusion, and I have continuously revised it. The second is *Al-Fawā'id*

al-Muntaqāt (The Selected Benefits), which is comprised of several parts. Among them are: *Al-Mustaḥsanāt min al-Mustansakhāt* — concerning the distorted texts. Among them: *Al-Wathā'iq al-muṣawwarah* — concerning the documents I have come across. Among them: *Talkhīṣ al-kutub allati qara'tuhā* (Summaries of books I have read), and the detailed style of composition is lengthy.

For example: *Al-Mustadrak*, which contains what I collected from all my other works, such as *Tahdhīb al-uṣūlīyah*, *Nafī al-taḥrīf wa-al-taṣḥīf*, and *Musnad Nahj al-Balāghah*. These are not currently in my possession but remain in Islamic Iraq, which has become prey to the ambitions of tyrants.

Indeed, the followers of Ahl al-Bayt, especially during this period of betrayal and displacement, have no parallel in contemporary world history, nor do they have any helper or supporter. God appointed for them Abū Muslim al-ʿIrāqī to arise from the two Iraqs and bring stability and security to the Shiʿah.

O, God, we implore You for a noble state to pass over Islam and its people and to humiliate hypocricy and its people.

In conclusion, I advise you, my brother, to fear God and work diligently for a nation living between the vigilance of enemies and the negligence of friends. There is no power and no strength except with God.

Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī
10 Shawwāl 1411 AH

We ask God Almighty to perpetuate the existence of this radiant scholar and guiding beacon, from whose enlightened thoughts the lights of guidance still shine. May He preserve him alive for the Muslims, a *marjaʿ* for the community, and a strong fortress on the front lines of the battle of truth against falsehood. He is All-Hearing, Near.

Regarding his sons:

1. Sayyid Muḥammad ʿAlī, born 1391 AH.
2. Sayyid Muḥammad Ḥasan, born 1394 AH.
3. Sayyid Muḥsin, born 1401 AH.
4. [and a daughter, Sayyidah Maryam, born 1404 AH]

Some of my works have been published, with many errors; these include:

1. *Musnad al-Imām Mūsá ibn Ja'far ('Alayh al-Salām)* (edited), 1st edition, Najaf al-Ashraf, 1389 AH.
2. *Al-Uṣūl al-arba'mi'ah* (Study), 1st edition, Beirut, 1394 AH.
3. *Sharḥ al-arba'īn al-nabawīyah* (Authored), 1st edition, Beirut, 1395 AH.
4. *Maṣādir al-ḥadīth 'inda al-Shī'ah al-Imāmīyah*, 1st edition, Cairo, 1395 AH.
5. *Fikrah 'an al-Shī'ah*, 1st edition, Bahrain, 1395 AH.
6. *Ḍaw' al-mishkāt fī al-ruwāt*, Cairo, 1398 AH.
7. *The Islamic Answer*, Chicago, 1979 / 1399 AH.
8. *Forty Hadiths Explained*, Chicago, 1980 / 1399 AH.
9. *Ijāzat al-ḥadīth*, 1st edition, Cairo, 1402 AH.
10. *Al-Masā'il wa al-ajwibah (1)*, Chicago, 1403 AH.
11. *Mu'jam al-aḥādīth (min riwāyāt Ahl al-Bayt 'alayhim al-salām)*, first edition, 1402 AH. This is a monumental work consisting of over 100 volumes. A newer edition is in progress, 25 volumes of which have been published thus far.
12. *Mazārāt Ahl al-Bayt (1)*, Beirut, 1409 AH.
13. *Awḍaḥ al-bayān fī tafsīr al-Qur'ān*, 1st edition, Beirut, 1411 AH.
14. *Fihris turāth Ahl al-Bayt ('alayhim al-salām)*, 1st edition, Beirut, 1417 AH.
15. *Jarīdat al-nasab: bi-ma'rifat man intasaba ilā khayr 'ab*, 1st edition, Amman, 1418 AH.
16. *Ma'al-kutub (1)*, Beirut, 1418 AH.
17. *Ḥayāt shaykhinā al-Ṭahrānī — Ghāyat al-Amānī*, 1418 AH.
18. *Dirāsah ḥawl al-Ṣaḥīfah al-Sajjādīyyah*, 1419 AH.
19. *Dirāsah ḥawl Nahj al-Balāghah*, 1420 AH.
20. *Dirāsah ḥawl al-Qur'ān al-Karīm*, 1420 AH.

[Translator's note: These 20 titles are listed in the original Arabic book, published over two decades ago. The Sayyid has since then published a great many more works, and revised many of his earlier works. The following list is taken from www.sayyidjalali.com, the obituary website established by his children in his memory. The Sayyid was a prolific author and editor. He also made great efforts to find and preserve rare

manuscripts, in order to prevent them from being lost to history, as so many others have been. He has published whatever he was able to find, adding his own introductions. This list of the prolific author's works is far from a comprehensive accounting of his many publications, but since it is more updated than that provided by the author in the first edition of his original published book, I hope it will be of greater benefit to the reader.]

1. *Ādāb mu'āsharat dar Islām* (Etiquette of Social Conduct in Islam), translated section of *Sharḥ al-arba'īn al-nabawīyyah* (Commentary on the Forty Prophetic Traditions), part three. Translated and edited by Jawād Bayāt and Muḥammad Āẓarbāyjānī. Rāmīn: Ṭihrān, 1372 h. sh. (1993).
2. *Āl al-Jalālī fī al-'Irāq* (The Jalālī Family in Iraq), the Iraq-specific section of the book *Jawāhir al-la'ālī* (Jewels of the Pearls). [Chicago: Publisher unknown, n.d.].
3. *Al-A'immah ('alayhim al-salām)* (The Imams, Peace Be Upon Them), in memory of Dr. 'Ārif Tāmir. A study excerpted from *al-Imāmah fī al-islām* (The Imamate in Islam), by Dr. 'Ārif Tāmir. Published 1419 AH. With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī.
4. *Ibṭāl al-tanāsukh* (The Refutation of Transmigration), by al-Shaykh Muḥammad Riḍā al-Ṭihrānī (d. 1207 h). Reproduced from a unique manuscript.
5. *Al-Aḥkām al-shar'īyah* (Legal Rulings), vol. 1: On Acts of Worship – The Ten Branches of Religion – Based on the Rulings of Imām al-Khū'ī (may his secret be sanctified). By al-Shahīd al-Sayyid Muḥammad Taqī al-Jalālī. First edition 1395 AH, second edition 1396 AH. Translated into English as *The Islamic Religious Rules* in *The Open School Monographs* 1–8.
6. *Al-As'ilah al-'āmmah li-al-dirāsah al-ḥurrah* (General Questions for the Free Study Program)**,** [Chicago: Publisher unknown, 1402 AH].
7. *Al-Uṣūl al-arba'mi'ah* (The Four Hundred Principles), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Ṭihrān: Intishārāt al-A'lamī (al-Shaykh Muḥammad Ḥusayn), Maṭba'at al-Shams, 1394 AH = 1353 H Sh. 52 pages, *raq'ī* format. First printed in *Dā'irat al-ma'ārif al-islāmīyah al-shī'īyah* (The Encyclopedia of Shī'ī

Islamic Knowledge), ed. al-Sayyid Ḥasan al-Amīn, vol. 5. Bayrūt, 1393 AH = 1973 CE.

8. *Al-Iktifā' bi-mā ruwiya fī aṣḥāb al-kisā' (ʿalayhim al-salām)* (Sufficiency in What Has Been Narrated About the People of the Cloak, Peace Be Upon Them), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Qum: Markaz Intishārāt Daftar Tablīghāt Islāmī, 1422 AH.
9. *Al-Iksīr al-ʿazīz bi-takhrīj aḥādīth silsilat al-ibrīz* (The Precious Elixir in Verifying the Traditions of the Golden Chain), by Muḥammad Badr al-Dīn al-Khāliṣ ibn Rumaythah ibn ʿAlī ibn ʿAnqā' al-Makkī (fl. 1077 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: Publisher unknown, 1421 AH]. Reproduced from a rare manuscript.
10. *Al-Amān min akhṭār al-asfār wa-al-azmān* (Safety from the Dangers of Journeys and Times), by al-Sayyid Ibn Ṭāwūs ʿAlī ibn Mūsá ibn Jaʿfar al-Ḥillī (d. 664 AH). Reproduced from a manuscript dated 632 AH.
11. *Al-Mulāḥaẓāt wa-al-taʿqībāt* (Observations and Annotations), by a group of noted scholars. [Chicago: Publisher unknown, 1422 AH].
12. *Al-Ihlīlijah* (The Ihlīlijah), by Imām al-Ṣādiq (ʿalayhi al-salām). Reproduced excerpt from the book *al-Tawḥīd* (Divine Unity) in *Biḥār al-anwār* (Seas of Lights), vol. 3, pp. 152–198, chapter 5. [Chicago: The Open School, 1422 AH].
13. *Akhbār yawm al-ghadīr* (Reports of the Day of Ghadīr), from a treatise titled *Sabīl rāḥat al-arwāḥ, dalīl al-surūr wa-al-afrāḥ ilá fāliq al-iṣbāḥ* (The Path to the Rest of Spirits, a Guide to Joys and Delights to the Breaker of Dawn), containing accounts of Ghadīr and commentary on the *qaṣīdah al-ghadīrīyah* (Ghadīr Ode) composed by Abū ʿAbd Allāh al-Ḥusayn ibn Ḥamdān al-Khaṣībī (d. 358 AH), author unknown. With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Damascus: [Publisher unknown], 1422 AH = 2001, 48 pages, quarto format.
14. *Usbūʿān fī al-Yaman* (Two Weeks in Yemen), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Describes the author's journey in

Yemen from 15 to 27 Muḥarram 1420 AH. [Chicago: The Open School, 1420 AH].

15. *Asná al-maṭālib fī najāt Abī Ṭālib* (The Noblest Proofs for the Salvation of Abū Ṭālib), by al-ʿĀlim al-Sayyid Aḥmad ibn Zaynī Daḥlān. [Place of publication unknown: Publisher unknown, 1423 AH].
16. *Awṣāf al-ashrāf* (The Qualities of the Nobles), by al-Khawājah Naṣīr al-Dīn al-Ṭūsī. Reproduced from the Berlin edition of 1306 AH, printed in Chicago by The Islamic Community, 1404 AH, palm-sized format.
17. *Awaḍḥ al-bayān fī tafsīr al-Qurʾān* (The Clearest Explanation in Interpreting the Qurʾān), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī, in seven volumes. Tafsīr of part 29 was published together with volume 1 of *Muʿjam al-aḥādīth* (Lexicon of Traditions), first edition. Tafsīr of part 30 was published independently in 1411 AH. Bayrūt: Muʾassasat al-ʿĀrif li-al-Maṭbūʿāt. Reprinted by The Open School.
18. *Bāb al-taysīr fī radd iʿtibār al-jāmiʿ al-ṣaghīr* (The Gate of Facilitation in Restoring the Standing of al-Jāmiʿ al-Ṣaghīr), by al-Ḥāfiẓ Abū al-Faḍl ʿAbd Allāh al-Ṣiddīq al-Ghumārī. Copied and prepared by al-Ustādh al-Shaykh Aḥmad ibn al-Darwīsh. [Chicago: The Open School, n.d.].
19. *Tārīkh Ṭūs* (The History of Ṭūs), by al-Sayyid Muḥammad Mahdī al-ʿAlawī (1326–1350 AH). Reproduced from the Baghdad edition of 1346 AH. [Chicago: The Open School, 1421 AH].
20. *Tabsirat al-mutaʿallimīn, maʿa risālat wājib al-iʿtiqād* (The Learners' Instruction with the Treatise on Obligatory Beliefs), by Jamāl al-Dīn al-Ḥasan ibn Yūsuf ibn al-Muṭahhar (al-ʿAllāmah al-Ḥillī). Chicago: The Open School, with commentary by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from a lithographed edition, palm-sized format.
21. *Tashnīf al-samʿ bi-sharḥ shurūṭ al-tathniyah wa-al-jamʿ* (Delighting the Ear with Commentary on the Conditions of Dual and Plural Forms), [Place of publication unknown: Publisher unknown, n.d.].

22. *Taʿqībāt al-ṣalāt* (Post-Prayer Supplications), translated into English by his son, al-Sayyid Muḥammad ʿAlī al-Jalālī, 1993.
23. *Taqrīrāt al-uṣūl* (Notes on Legal Theory), by al-Shaykh Ḍiyāʾ al-Dīn al-ʿIrāqī (1278–1361 AH), authored by al-Sayyid Murtaḍá al-Khalkhālī. Volume 1 covers *mabāḥith al-alfāẓ* (Semantics), and volume 2 covers *al-adillah al-ʿaqlīyyah* (Rational Proofs). Reproduced from the author's manuscript. First edition 1416 AH, with an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī.
24. *Tanbīh al-ummah ilá aḥādīth al-aʾimmah (ʿalayhim al-salām)* (Alerting the Ummah to the Traditions of the Imams, Peace Be Upon Them), by his father, al-Sayyid Muḥsin al-Ḥusaynī al-Jalālī (1330–1396 AH). First printed by Dār al-Judhūr, later reprinted in Qum by Muʾassasat Biḍʿat al-Muṣṭafá, 1399 AH.
25. *Jadwal al-muqāranah bayn nusakh al-Kāfī* (Comparative Table of the Manuscripts of al-Kāfī), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Prepared by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. [Chicago, 1421 AH].
26. *Jarīdat al-nasab li-maʿrifat man intasaba ilá khayr ab* (The Genealogy Record for Identifying Those Related to the Best Father), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Typesetting and design by Sulṭān Graphics – ʿAmmān, Jordan. Second edition, 1418 AH, reproduced in Chicago.
27. *Jawāhir al-laʾālī fī silsilat Āl al-Jalālī* (Jewels of the Pearls in the Lineage of the Jalālī Family), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, 1422 AH/2001 CE, 170 pages, *raqʿī* format. Chicago: The Open School.
28. *Al-Ḥujjah ʿalá al-dhāhib ilá takfīr Abī Ṭālib* (The Proof Against Those Who Declare Abū Ṭālib an Unbeliever), by al-Sayyid Shams al-Dīn Abū ʿAlī Fakhr ibn Maʿadd al-Mūsawī. Reproduced from the al-ʿAlawīyyah Press edition, al-Najaf, 1351 AH.
29. *Al-Ḥusayn shahīdan (Thār Allāh)* (Ḥusayn the Martyr: God's Avenger), a dramatic poem in six scenes, by ʿAbd al-Raḥmān al-Sharqāwī. Published 1407 AH. Translated into English as *Ḥusayn the Martyr* by Inʿām ʿAbd al-Razzāq, 1407 AH.
30. *Ḥilyat Rasūl Allāh (ṣallá Allāh ʿalayhi wa-Ālihi)* (The Description of the Messenger of God, Peace and Blessings Be Upon Him and

His Family), as narrated by Ibn Abī Ṭāhir al-ʿAlawī (d. 358 AH) through the chain of transmission of al-Ḥāfiẓ Ibn ʿAsākir (d. 571 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Damascus: [Publisher unknown], 1421 AH. Reprinted by The Open School. Also published in *Majallat ʿUlūm al-Ḥadīth*, issue 11, and by Dār al-Ḥaramayn, Cairo, 1422 AH/ 2001CE. ISBN: 977-5926-06-6.

31. *Ḥayāt al-Shaykh al-Ṭihrānī* (The Life of Shaykh al-Ṭihrānī), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: Publisher unknown, n.d.].
32. *Khātimat muʃam al-aḥādīth* (The Conclusion of the Lexicon of Ḥadīth), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: Publisher unknown, n.d.].
33. *Khuṭwat al-Imām ʿAlī (ʿalayhi al-salām)* (The Footprint of Imām ʿAlī, Peace Be Upon Him), the archaeological site located in al-Baṣrah province. By Aḥmad al-Mūsawī. [Place of publication unknown: Publisher unknown, Muḥarram 1422 AH].
34. *Al-Khulāṣah al-wāfiyah fī al-asānīd al-ʿāliyah* (The Comprehensive Summary of Elevated Chains of Transmission), by al-Sayyid ʿAlawī ibn Ṭāhir al-Ḥaddād, Muftī of Johor (d. 1382 AH). Bayrūt: Dār al-Judhūr, first edition 1418 AH. Reprinted by The Open School, with an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī.
35. *Dirāsah ḥawl al-ṣaḥīfah al-sajjādīyah* (A Study on al-Ṣaḥīfah al-Sajjādīyah), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Third printing, Bayrūt: Muʾassasat al-Aʿlamī, 1421 AH.
36. *Dirāsah ḥawl al-ṣaḥīfah al-sajjādīyah* (A Study on al-Ṣaḥīfah al-Sajjādīyah), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Urdu translation. [Place of publication unknown: The Open School, n.d.].
37. *Ḥawl al-ṣaḥīfah al-sajjādīyah* (On al-Ṣaḥīfah al-Sajjādīyah), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Includes a comparative index of textual differences. [Chicago: Publisher unknown, 1423 AH].
38. *Dirāsah ḥawl al-Qurʾān al-karīm* (A Study on the Noble Qurʾān), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, Bayrūt: Muʾassasat al-Aʿlamī, 1422 AH.

39. *Dirāsah ḥawl Nahj al-balāghah* (A Study on Nahj al-Balāghah), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. This constitutes the first part of the book *Musnad Nahj al-balāghah* (The Chain of Authorities of *Nahj al-Balāghah*). First edition, 1412 h. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Reprinted in Bayrūt: Mu'assasat al-Aʿlamī, 1421AH. Third edition, 1421AH.
40. *Durr al-nāẓim fī riwāyat Ḥafṣ ʿan ʿĀṣim* (The Well-Ordered Pearl in the Recitation of Ḥafṣ from ʿĀṣim), by Shaykh al-Qurrāʾ ʿAfīf al-Dīn Abū al-Tawfīq ʿUthmān ibn ʿUmar ibn Abī Bakr al-Nāshirī al-Zubaydī (805–848 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Third edition, 1422 AH. Chicago: The Open School.
41. *Dirāyat al-ḥadīth* (Principles of Ḥadīth Analysis), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. [Place and date of publication unknown].
42. *Al-Durar al-muntathirah fī ṭuruq al-ḥadīth al-musalsal bi-al-ʿasharah* (Scattered Pearls on the Transmission Chains of the Tenfold *Musalsal* Tradition), by al-Shaykh Muḥammad Yāsīn al-Fādānī (1335–1411 AH). Addendum by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition. Cairo: Dār al-Ḥaramayn li-l-Ṭibāʿah.
43. *Duʿāʾ al-faraj* (Supplication for Relief), attributed to Imām ʿAlī Zayn al-ʿĀbidīn al-Sajjād (d. 95 AH), narrated by sons from fathers. Transmitted by al-Shaykh Sayyid Muḥammad al-Ḥusaynī al-Qādirī, head of the Sādah al-Ashrāf in Syria – ʿĀmūrā, al-Ḥasakah Province. Verified by al-Shaykh Yūsuf ibn Ismāʿīl al-Nabhānī (d. 1350 AH). [Chicago: The Open School, 1421 AH]. Includes an *ijāzah* written by al-Sayyid Muḥammad al-Ḥusaynī al-Qādirī to al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī, dated 1422 AH/2001 CE.
44. *Duʿāʾ al-Yamānī* (The Yemeni Supplication), also known as *al-duʿāʾ al-sayfī and al-ḥirz al-Yamānī*, transmitted from Imām ʿAlī through the Prophet Muḥammad (ṣallá Allāh ʿalayhi wa-Ālihi). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: The Open School, 1421 AH].

Reproduced from a manuscript dated 835 AH preserved in the Revan Library, Turkey.

45. *Duʿāʾ Kumayl* (Kumayl's Invocation), translated by al-Sayyid Muḥammad Ḥusayn al-Jalālī. Printed by Dr. Aḥmad al-Hāshimī. [Place and date of publication unknown].
46. *Dalīl Jawāhir al-kalām fī fiqh Ahl al-Bayt (ʿalayhim al-salām)* (Index to Jawāhir al-kalām in the Jurisprudence of the People of the Household, Peace Be Upon Them), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, 1419 AH. Typesetting and editing by Sulṭān Graphics, ʿAmmān, Jordan.
47. *Risālah ilá al-shīʿah min al-Imām al-Ṣādiq (ʿalayhi al-salām)* (Epistle to the Shīʿah from Imām al-Ṣādiq, Peace Be Upon Him), introduced by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī and edited by al-Sayyid Muḥammad Muḥsin al-Ḥusaynī al-Jalālī (son of Sayyid Muḥammad Jawād al-Jalālī). Based on *Rawḍat al-Kāfī al-sharīf* by al-Kulaynī, using the version referenced by the author of *al-Wāfī*. Published 1423 h.
48. *Risālah fī ḥurmat dhabāʾiḥ ahl al-kitāb* (Treatise on the Prohibition of the Slaughtered Animals of the People of the Book), by al-Shaykh al-Bahāʾī (953–1030 AH). Edited by Sayyid Zuhayr al-Aʿrajī. Published in The Open School Monographs 1–8 and also by Muʾassasat al-Aʿlamī, Bayrūt, 1411 AH.
49. *Risālah fī al-libās al-mashkūk* (Treatise on Dubious Garments), by al-Sayyid Abū al-Qāsim al-Khūʾī (d. 1413 AH). Reproduced from a printed edition, 1361 AH, at the Maṭbaʿah al-ʿIlmīyyah, al-Najaf al-Ashraf.
50. *Risālah fī khalal al-ṣalāh (fī furūʿ al-ʿilm al-ijmālī)* (Treatise on Deficiency in Prayer in the Context of Probabilistic Jurisprudence), by al-Sayyid Muḥammad al-Fishārakī al-Iṣfahānī (1253–1316 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from the author's manuscript. [Chicago: The Open School].
51. *Silsilat al-ruwāt li-al-ijāzāt wa-al-athbāt* (The Chain of Transmitters for Licenses and Authoritative Chains), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Published with volume one of *Muʿjam al-aḥādīth* (Lexicon of Traditions), first edition.

52. *Mawārid al-iʿtibār fī sīrat al-nabī al-mukhtār (ṣallá Allāh ʿalayhi wa-Ālihi) wa-al-aʾimmah al-aṭhār (ʿalayhim al-salām)* (Occasions of Reflection in the Life of the Chosen Prophet and the Pure Imams, Peace Be Upon Them), in 18 volumes, by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Includes: *Mawārid al-iʿtibār fī sīrat al-nabī al-mukhtār – ʿAṣr al-risālah* (The Era of the Prophetic Mission), 53 B.H. – 11 A.H.
53. *Al-Shajarah al-Muḥammadīyah* (The Muḥammadan Genealogy), by al-Sayyid Ibrāhīm ibn ʿAlī al-Nassābah (fl. 866 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, 1422 AH. Reproduced from a manuscript.
54. *Sharḥ al-arbaʿīn al-nabawīyah* (Commentary on the Forty Prophetic Traditions), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Translated into French by Dr. Ḥusayn Jūsī Ḥijāzī. Bayrūt: Dār al-Aʿlamī lil-Maṭbūʿāt, 1407 AH.
55. *Sharḥ al-musalsal bi-al-ʿitrat al-ṭāhirah* (Commentary on the Tradition Transmitted Through the Pure Lineage), by Musnid Makkah al-Shaykh Muḥammad Yāsīn al-Fādānī (1335–1411 AH). Addendum by al-faqīr ilá Allāh Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, 1421 AH, 29 pages, *raqʿī* format. Chicago: The Open School. Second edition includes a facsimile of the author's handwriting, a letter to al-Sayyid al-Jalālī regarding the work, and a biography by Anas Yaʿqūb Kutbī, a student of the author. Also printed in Dār al-Ḥaramayn, Cairo, 1422 AH/2001 CE, ISBN: 977-5926-06-4. Another edition titled *Sharḥ al-aḥādīth al-musalsalah bi-al-ʿitrat al-ṭāhirah*, by Musnid al-ʿAṣr al-Shaykh Muḥammad Yāsīn al-Fādānī, edited and introduced by al-Shaykh Muḥammad Ḥusayn al-Jalālī, revised by Bassām ʿAbd al-Karīm al-Ḥamzāwī. [No date or place of publication].
56. *Al-Shahīd al-Ǧalālī al-Sayyid Muḥammad Ṭaqī* (1355–1402 AH) (The Martyred Jalālī, al-Sayyid Muḥammad Taqī), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Republished in several editions between 1422–1442 AH.

57. *Al-Ṣirāṭ al-waḍīy fī qirā'at Ahl Bayt al-Nabī (ṣallá Allāh ʿalayhi wa-Ālihi)* (The Radiant Path in the Recitation of the Prophet's Family), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Still in manuscript form.
58. *Ṣafḥah min tārīkh al-lāji'īn al-ʿIrāqiyyīn fī al-Ǧazīrah al-ʿArabīyyah* (A Page from the History of Iraqi Refugees in the Arabian Peninsula), first edition, 1413 AH. Includes an appendix: al-Sayyid al-Jalālī's letter to the United Nations concerning Iraq's conditions. 56 pages, *raqʿī* format.
59. *Al-Ṣalāh al-tāmmah ʿalá al-Nabī wa-Ālih ilá yawm al-qiyāmah* (The Complete Blessing upon the Prophet and His Family Until the Day of Resurrection), by al-Sayyid Muḥammad Aḥmad Ḥuṭbah. With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Chicago: The Open School.
60. *Al-Ṣawm (min silsilat furūʿ al-dīn)* (Fasting – From the Series on the Branches of Religion), by al-Sayyid al-Shahīd Muḥammad al-Taqī al-Ḥusaynī al-Jalālī. Third edition. Chicago: The Islamic Community. Includes a brief introduction on the life of the martyred author.
61. *Ḍaw' al-mishkāh fī silsilat al-ruwāt* (The Light of the Niche in the Chain of Transmitters), by Sayyid Muḥammad Ḥusayn al-Jalālī. This is an *ijāzah* granted to al-Sayyid al-ʿAllāmah Muḥammad al-Mishkāt al-Bīrjandī regarding the chains of transmission for the six canonical Sunni books. First edition: Dār al-Anṣār, Cairo. Second edition: The Open School. Third edition: Dār al-Ḥaramayn, Cairo, 1422 AH/ 2001CE. ISBN: 977-5926-06-8.
62. *Ḍiyā' al-mafāzāt fī ṭuruq mashāyikh al-ijāzāt* (The Radiance of Salvations in the Chains of the License-Giving Masters), by al-Shaykh Āqā Buzurg al-Ṭihrānī (d. 1389 AH). Charted and compiled by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Shaykh Aḥmad al-Ḥā'irī. Offset printing from *Silsilat Mīrāth Ḥadīth Shīʿah*, pp. 403–519. Qum: Dār al-Ḥadīth, 1379 h.sh. Second edition: The Open School, 1422 AH, 64 pages.
63. *Ṭabaqāt aʿlām al-shīʿah, al-juz' al-thānī: al-karām al-barrarah fī al-qarn al-thālith baʿd al-ʿashrah* (Classes of Shīʿī Scholars, Volume 2: The

Noble Virtuous Ones of the Thirteenth Century), by Āqā Buzurg al-Ṭihrānī (d. 1389 AH). [Place and date of publication unknown].

64. *Ghurar al-amthāl wa-durar al-aqwāl* (Choice Proverbs and Rare Sayings), by Abū al-Qāsim ʿAlī ibn Zayd al-Bayhaqī (499–565 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from the author's autograph manuscript, preserved at Leiden University, manuscript no. 390.
65. *Ghuniyat al-nuzūʿ fī ʿilmī al-uṣūl wa-al-furūʿ* (The Desired Sufficiency in the Sciences of Principles and Branches), by ʿIzz al-Dīn Abū al-Makārim ibn Zahrat Ḥamzah al-Ḥalabī (d. 585 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from a manuscript bearing the handwriting of Sālim ibn Badrān al-Miṣrī, teacher of Naṣīr al-Dīn al-Ṭūsī, dated 619 AH, and cross-checked by al-Ṭūsī in 614 AH.
66. *Fuṣūl al-ʿaqāʾid* (Sections on Doctrines), by al-Khwājah Naṣīr al-Dīn al-Ṭūsī (597–672 AH). Reproduced from the 1341 AH printing at al-Raḥmānīyah Press in Egypt. Palm-sized, 50 pages.
67. *Al-Fiqh ʿalá madhhab Ahl al-Bayt (ʿalayhim al-salām)* (Jurisprudence According to the School of the People of the Household, Peace Be Upon Them), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition: 1418 AH/ 1998 CE. Typeset and designed by Sulṭān Graphics Design and Computer Services, ʿAmmān, Jordan. Printed by Sharikat Maṭbaʿat al-Najmah. *Raqʿ* format, 44 pages. Second edition: 1417 AH/ 1996 CE, The Open School.
68. *Fiqhīyāt bayn al-shīʿah wa-al-sunnah* (Jurisprudential Issues Between the Shīʿah and Sunnah), by ʿĀṭif Salām. Cairo: Dār al-Fikr al-Islāmī, second edition, 1409 AH. Reproduced by The Open School.
69. *Fahras al-muṣṭalaḥāt wa-al-aʿlām wa-al-kutub li-kitāb Nuṣūṣ al-dirāsah fī al-ḥawzah al-ʿilmīyah* (Index of Terms, Names, and Books for the Work "Study Texts in the Ḥawzah"), prepared by Rāshid Jāsim Sabzālī. 1417 AH.
70. *Fihris al-turāth* (Heritage Index), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad

Jawād al-Ḥusaynī al-Jalālī, with commendation by Fatḥī ʿAbd al-Qādir Sulṭān al-Ḥusaynī. ʿAmmān: Sharikat al-Judhūr li-Nashr al-Ṣawtiyyāt wa-al-Marʾiyāt, first edition, 1418 h. This is a section from the larger work, *Fihris al-turāth*, covering the introduction through the end of the first century. Second edition: Bayrūt: Muʾassasat al-Aʿlamī, 1418 h. Also translated into Persian as *Fehrest turāth Ahl al-Bayt ʿalayhim al-salām*, translated by S.M.M., published in Ṭihrān by Bunyād Biʿthat, first edition, 1420 AH.

71. *Al-Qurʾān al-karīm* (The Noble Qurʾān), in the handwriting of al-Sayyid Ḥammūd ʿAbbās al-Muʾayyad. Combines the readings of Nāfiʿ and ʿĀṣim, based on a unique manuscript from the Jāmiʿ al-Abhar in Ṣanʿāʾ, Yemen. [Place and date of publication unknown].
72. *Qaḍīyat Muʿāwiyah* (The Issue of Muʿāwiyah), by Aḥmad Muḥammad Mursī al-Naqshbandī, former supervisor at Dār al-Ḥadīth al-Nabawī under the Islamic Conference. With an introduction by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Place and date of publication unknown: The Open School].
73. *Qawāʿid al-tajwīd* (Rules of Tajwīd), by al-Sayyid Muḥammad Jawād al-ʿĀmilī, author of *Miftāḥ al-karāmah* (d. 1226 AH). Based on the 1375 AH edition printed in al-Najaf. Second edition reprinted in Chicago by The Open School, 1403 AH, palm-sized, 64 pages.
74. *Al-Qawl al-wajīz fī sharḥ silsilat al-ibrīz* (The Concise Statement on the Commentary of the Golden Chain), by Ṣāliḥ ibn al-Ṣiddīq al-Namāzī al-Khazrajī al-Shāfiʿī (d. 975 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: The Open School, 1421 AH]. Reproduced from the 1418 AH edition.
75. *Kashf al-ḥujub ʿan asānīd al-kutub* (Unveiling the Veils from the Chains of Books), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Published with volume one of *Muʿjam al-aḥādīth* (Lexicon of Traditions), first edition.
76. *Kashkūl Muḥammad Amīn al-Mukhtārī al-Ḥusaynī* (The Notebook of Muḥammad Amīn al-Mukhtārī al-Ḥusaynī) (1119–1202 AH), with an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Place and date of publication unknown].

77. *Kalimat al-tawḥīd li-rafʿ al-tardīd* (The Word of Monotheism to Eliminate Doubt), by Muḥammad ʿAlī al-Ḥusaynī al-Bīrjandī, known as *Mishkāt al-Sharīʿah* (1319–1401 AH). Reproduced from the printed edition in Ṭihrān, 1342 AH, in 80 pages. Published in 1423 AH.
78. *Lāmiyyat al-gharb: al-ḥālah wa-al-ḥall* (The Lāmīyah of the West: The Condition and the Solution), a 26-verse poem by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī, composed in 1399 AH/1980 CE. Printed 1423 AH.
79. *Lubāb al-nuqūl fī muwāfaqāt Ǯāmiʿ al-uṣūl* (The Essence of Transmissions in Agreement with *Ǯāmiʿ al-uṣūl*), by Ibn al-Athīr al-Jazarī (d. 606 AH). Edited by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī and al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Published in four volumes. Qum: [Publisher unknown], 1422 AH.
80. *The Image of Islam and Its Followers in America*, by Asghar Naevi [Naqvi?]. [Place and date of publication unknown].
81. *Mabādiʾ al-wuṣūl* (The Principles of Attainment), by al-Shaykh Jamāl al-Dīn al-Ḥasan ibn Yūsuf al-ʿAllāmah al-Ḥillī. Reproduced from a lithographed edition printed in Iran. Chicago: The Islamic Community, 1403 AH, palm-sized, 56 pages.
82. *Majmūʿ al-aʕyād wa-al-dalālāt* (Collection of Festivals and Indications), narrated by Abū Saʿīd Maymūn ibn Qāsim al-Ṭabarānī in 148 AH, based on a manuscript dated 1138 h written by Ḥasan ibn Shaykh Ḥaydar al-Aʿrajī al-Ḥusaynī. With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. 1422 AH.
83. *Muḥāsabat al-nafs* (Self-Reckoning), by al-Sayyid Ibn Ṭāwūs ʿAlī ibn Mūsá ibn Jaʿfar al-Ḥillī (d. 664 AH). Reproduced from a printed edition in Iran written in the hand of Ḥasan Harīsī.
84. *Mukhtaṣar al-tawārīkh al-sharʕiyyah* (Abridged Sacred Histories), by al-Shaykh al-Mufīd Muḥammad ibn Muḥammad ibn al-Nuʿmān (d. 1413 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Jalālī. Published in several editions; third edition 1322 AH, ministerial format. Reproduced from a manuscript dated 391 AH in Kūfic script.

85. *Mazārāt Ahl al-Bayt (ʿalayhim al-salām)* (Shrines of the People of the Household, Peace Be Upon Them), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Bayrūt: Muʾassasat al-Aʿlamī lil-Maṭbūʿāt. First edition 1409 AH, second edition 1414 AH, third edition 1415 AH. Prepared for publication by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī.
86. *Mazārāt Dimashq: al-intiqāʾ min mazārāt Dimashq al-fayḥāʾ* (Shrines of Damascus: Selections from the Shrines of Spacious Damascus), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. [Chicago: The Open School, 1421 AH].
87. *Musnad al-Imām al-Riḍā (ʿalayhi al-salām)* (The *Musnad* of Imām al-Riḍā, Peace Be Upon Him), by Aḥmad ibn ʿĀmir al-Ṭāʾī (d. circa 202 AH), arranged by al-Shaykh ʿAbd al-Wāsiʿ al-Wāsiʿī (d. 1379 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from the 1341 AH edition. Printed in 1423 AH.
88. *Musnad al-Imām Mūsá ibn Jaʿfar (ʿalayhi al-salām)* (The *Musnad* of Imām Mūsá ibn Jaʿfar, Peace Be Upon Him), by Abū ʿImrān Mūsá ibn Ibrāhīm al-Marwazī. With introduction and commentary by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition: al-Najaf, 1389 AH; second edition: Ṭihrān, 1352 h.sh/1390 AH; third edition: Chicago, 1401 AH, The Open School; fourth edition: Bayrūt, 1406 AH, Dār al-Aḍwāʾ.
89. *Musnad Nahj al-balāghah* (The Musnad of Nahj al-Balāghah), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by al-Sayyid Muḥammad Jawād al-Ḥusaynī al-Jalālī. Consists of two parts: the first published under the title *Dirāsah ḥawl Nahj al-balāghah* (A Study on Nahj al-Balāghah), and the second containing the chains of transmission for the sermons, sayings, and letters of *Nahj al-Balāghah*. Printed in three volumes in Qum, 1422 AH.
90. *Maṣādir al-ḥadīth ʿind al-imāmīyah* (Sources of Ḥadīth Among the Imāmīs), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Published by al-Sayyid Murtaḍá al-Sayyid Muḥammad al-Raḍawī as part of *Maṭbūʿāt al-Najāḥ* (al-Najāḥ Publications). Cairo: First edition, 1395 AH/ 1975 CE, 44 pages, palm-sized. Reprinted in Chicago in *raqʿ* format by The Open School.

91. *Muṭāla'at Ṣaḥīfah Sajjādīyyah* (A Reading of *Ṣaḥīfah al-Sajjādīyyah*), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Translated by Mawlānā Ṭayyib Riḍā Naqawī. [Place and date of publication unknown].
92. *Muqaddimat Mu'jam al-aḥādīth* (Introduction to the Lexicon of Traditions), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Includes mention of scholars and their *ijāzāt*. Printed in the handwriting of a Moroccan scholar. First edition (undated); second edition 1419 AH; third edition 1420 AH. 'Ammān, Jordan: layout and typesetting by Sulṭān Graphics.
93. *Maqālāt Islāmīyah* (Islamic Essays), by al-'Allāmah al-Sayyid Muḥammad Ḥusayn al-Jalālī. Edited by Ḥusayn al-'Abdallāh. The volume includes: 1. On the recommendation to visit Ḥusayn ('alayhi al-salām) on the day of 'Ārba'īn; 2. Was the Qur'ān collected during the Prophet's (ṣallā Allāh 'alayhi wa-ālih) lifetime? 3. On the satanic verses.
94. *Muqtabas al-siyāsah wa-siyāj al-ri'āsah* (The Extract of Politics and the Boundaries of Leadership), a linguistic commentary on the treatise from Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib ('alayhi al-salām) to al-Ashtar al-Nakh'ī, when he was appointed governor of Egypt. Clarification of classical expressions by Shaykh Muḥammad 'Abd Allāh, Muftī of the Egyptian lands. Printed at the expense of Aḥmad Muḥammad, clerk of the Azhar library, year 1317 AH. Al-Maṭba'ah al-Adabīyah, Sūq al-khuḍār al-qadīm, Egypt. Facsimile reprint, 40 pages, *raq'ī* format. Chicago: The Open School.
95. *Muqri' Nāfi'* (The Reader Nāfi'), by Mūsā ibn Yūsuf ibn Mūsā al-Azdī al-Muḥallabī, known as Ibn al-Bā'is (500–604 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Reproduced from an old manuscript.
96. *Min mazārāt Ahl al-Bayt ('alayhim al-salām) bi-Dimashq al-Fayḥā'* (From the Shrines of the People of the House in the Lush Damascus), by Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Edited by Muḥammad Munīr Maḥmūd al-Shuwaykī al-Ḥusaynī. Publication: 1422 AH/2001 CE; reprinted in Chicago by The Open School.
97. *Al-Mawā'iẓ al-Dīnīyah* (Religious Sermons), a commentary on the forty Prophetic ḥādīths. First printed in Qum, 1395 AH; *raq'ī*

format. Scientific Press, Qum. Offset reprint of the Qum edition, 180 pages. Later printed by Mu'assasat al-Aʿlamī, Bayrūt, and another printing in Chicago. Translated into French and Persian.

98. *Al-Muʾtalaf min aḥādīth al-salaf* (The Compiled Traditions of the Pious Predecessors), by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Printed with the first volume of Muʿjam al-Aḥādīth (Lexicon of Traditions), first edition.
99. *Natāʾij al-tanqīḥ fī tamyīz al-saqīm min al-ṣaḥīḥ* (Results of the Revision in Distinguishing the Weak from the Authentic), by Shaykh ʿAbd Allāh al-Māmaqānī (1290–1351 AH). Preface by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. 1422 AH. Reproduced from the printed edition in Najaf.
100. *Natījat al-Anẓār* (The Outcome of Contemplations), by Shaykh ʿAbd al-Raḥīm al-Tustarī (d. 1313 AH). A poetic composition in the science of uṣūl. Printed from a manuscript; date and place not specified.
101. *Al-Nasab al-maḥsūb li-kulli jadd mansūb* (The Documented Lineage for Every Named Ancestor: Descendants of al-Ḥusayn al-Aṣghar), excerpted from volume 7 of *Al-Mawsūʿah al-kubrā fī al-ansāb* (The Grand Encyclopedia of Lineages), by ʿAbd al-Ḥamīd ibn Zayn ibn ʿAlī ibn Ṣāliḥ ibn ʿAqīl. Facsimile edition, printed 1421 AH.
102. *Nuṣūṣ al-dirāsah fī al-ḥawzah al-ʿilmīyah* (Study Texts in the Ḥawzah Seminary), authored by a group of early scholars. Presented and edited by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. First edition, 1408 AH. Bayrūt: Mu'assasat al-Aʿlamī. The book includes 23 texts foundational for seminary education according to the school of the Ahl al-Bayt of the Prophet.
103. *Naḍrat al-ighrīḍ fī naṣrat al-qarīḍ* (The Fresh Beauty of Championing Poetry), by al-Muẓaffar ibn al-Faḍl ibn Ḥājib al-Dār (d. 656 AH). With an introduction by al-Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī. Facsimile of a manuscript from the Bibliothèque nationale de France, manuscript no. 1303.
104. *Wajīzah fī ʿilm al-rijāl* (A Concise Treatise on the Science of Narrator Evaluation), by al-Shaykh Abū al-Ḥasan al-

Mishkīnī (1305–1358 AH). Edited by Sayyid Zuhayr al-Aʿrajī. Published by The Open School in The Open School Monographs 1–8, and reprinted by Muʾassasat al-Aʿlamī, Bayrūt, 1411 AH.

105. *Al-Wird al-ʿaẓīm al-mubārak al-mushtahir bi-al-ḥizb al-sayfī* (The Great Blessed Litany Known as the Sword Litany), published by al-Maktabah al-ʿĀmmah bi-al-Shām, owned by Salīm al-Qaṣībānī. Al-Taraqī Press, Damascus, 1359 AH/1940 CE. Reproduced by The Open School.

106. *Waṣīyat al-Nabī (ṣallā Allāh ʿalayhi wa-ʾālih) li-Abī Dharr al-Ghifārī (raḥimahu Allāh)* (The Testament of the Prophet to Abū Dharr al-Ghifārī), narrated by Raḍī al-Dīn al-Ḥasan ibn al-Faḍl al-Ṭabarsī (d. ca. 548 AH) in his book *Makārim al-akhlāq* (Noble Traits of Character), printed in 1392 AH/1972 CE. Republished without an introduction in 1423 AH. A second indexed and revised edition without the appended material was published in 1419 AH, 56 pages, *raqʿī* format.

Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī was one of the first of the *ʿulamāʾ* of the Najaf ḥawzah to emigrate to America, and certainly the first of his stature. Not only was he one of the first, but the Jalālī family's close ties to the great *marājiʿ* of the time, as well as his own personal relationships with older generation of *ʿulamāʾ* as one of the close, inner circle of their most exceptional students, made his presence in North America an anomaly. He eschewed politics. He was not affilliated with any organization. He focused on teaching and research. He made his home library and his extensive knowledge of Qur'ān, ḥadīths, and Islamic Jurisprudence available to anyone interested in learning, free of charge, regardless of their faith or school of thought. His vast library continues to be available to the public at www.sayyidjalali.org. After a lifetime of service to God and His prophet, and the Prophet's beloved family, Sayyid Mūhammad Ḥusayn al-Jalālī returned to his Lord on Saturday, the 5th of Rabīʿ al-Thānī, 1442 (21 November, 2020). His *ghusl* and *janāzah* were performed according to his wishes: he was buried without delay in the grave that he purchased for himself upon founding the *Ahl al-Bayt* section at Arlington Cemetery. It was the first cemetery plot in Chicago established for the *Ahl al-Bayt* community, which he

founded with the help of his teacher, Sayyid al-Khūʾī. Decades before his death, he composed the verses he wished to be on his gravestone. When the Sayyid's appointed time came, the verses were calligraphed onto his tombstone by his son, Sayyid Muḥammad Ḥasan al-Jalālī. My translation of the author's verses is as follows:

"Blessed is the one who has been granted courage
And lived a life in [simple] contentment
And brought forth Knowledge [of] and Obedience [to God]
By whatever means he had available to him
It is the love of the family of Muḥammad
And it is by loving them that one hopes for intercession."

His Children:

1) His daughter, 'Alyā', who died in infancy and whose mourning he describes above.

2) His son, Sayyid Muḥammad 'Alī, born in Najaf on Monday, 17th of Jumādá al-Thānī, 1391, just after sunrise. He was nicknamed 'Abd al-'Alīm by his grandfather, Sayyid Muḥsin al-Jalālī.

3) His son, Sayyid Muḥammad Ḥasan, born in Qatar on the 2nd of Ramaḍān, 1394 AH.

4) His son, Sayyid Muḥsin, born in Chicago on the 7th of Ṣafar, 1401.

5) His daughter Sayyidah Maryam, born in Chicago on the 13th of Sha'bān, 1404.

He is buried in the Ahl al-Bayt section (section 18) of Arlington Cemetery, 401 E Lake St, Elmhurst, IL 60126. When entering Elmhurst Cemetery, one can reach section 18 by proceeding towards the northeastern-most corner of the cemetery. There, along the northern fence will be section 18. When facing North, the grave that is furthest to the right hand side is the grave of Sayyid Muḥammad Ḥusayn al-Ḥusaynī al-Jalālī, may God rest his soul.]



The grave of the author of this book, Sayyid Muḥammad Ḥusayn al-Jalālī, at the *Ahl al-Bayt* cemetery in Chicago. Wide view (above) and close-up view (below).



The Third Son of Sayyid Muḥsin al-Jalālī: Muḥammad Riḍā al-Jalālī 1365 AH. I found in the handwriting of my father (may God have mercy on him) the following: "The birth of the apple of my eye, Muḥammad Riḍā, may God preserve him, was on Wednesday the seventh of Jumādá al-Ulá at the third hour (1365 AH)." This autobiographical translation is quoted verbatim from the book *Thabt al-asānīd al-ʿawālī lil-mutarjim lahu* (The Register of the Most Excellent Chains of Transmission of the Translator), published by Mu'assasat Umm al-Qurá, Beirut, 1417 AH, pp. 34–35. The humble servant in need of the mercy of God, the All-providing, the Forgiving, author of this register and the *Thabt al-asānīd al-ʿawālī*, states:

I was born in Karbalāʾ on the seventh of Jumādá al-Ūlá in the year 1365 AH. I progressed in the pursuit of knowledge, entering the *ḥawzah ʿilmīyyah* (seminary) and acquiring knowledge of literature and the preliminaries of jurisprudence and principles from its teachers, among whom were: the honorable Sayyid my father (1330–1391 AH), the graceful teacher of literary sciences Shaykh Jaʿfar al-Rashtī (1302–1396 AH), and Shaykh Muḥammad Mahdī al-Ḥāʾirī, known as al-Kābulī (1325–1395 AH), among others.

I emigrated to Najaf in 1384 AH and began the *suṭūḥ al-ʿāliyah* (advanced intermediate studies) under its teachers, such as the martyr Asad Allāh al-Madanī al-Tabrīzī (1323–1401 AH) in *al-Makāsib al-muḥarramah*, *al-Rasāʾil*, and *Sharḥ al-Tajrīd*, Shaykh Muslim al-Malakūtī (may his shadow endure) in *al-Khiyārāt*, the deceased Sayyid Murtaḍá al-Khalkhālī al-Mūsawī (1324–1411 AH) in the first volume of *al-Kifāyah* and its commentary by al-Mashkīnī, and Shaykh Ṣadrā al-Bādkūbī (1319–1392 AH) in the second volume of *al-Kifāyah*. I attended higher studies in jurisprudence and principles in 1389 AH: In principles under Ḥujjat Sayyid Muḥammad al-Ḥusaynī al-Qummī, and also in *al-Khiyārāt* regarding transactions. In clinics (practical sessions) under Imām Sayyid Abū al-Qāsim al-Khūʾī (1315–1411 AH), covering prayers through to zakāt.

I attended the sixties period of jurisprudence of prayer under the Great Imam Sayyid Khumaynī (1320–1409 AH). We lived during the blessed Islamic revolution era in Iran. I practiced teaching from the beginnings of my studies in Karbalāʾ, Najaf, and Qum. I taught *Sharḥ al-Suyūṭī* on *al-Alfīyah*, *al-Mughnī*, *al-Muṭawwal*, *al-Kināyah*, *al-Sharāʾiʿ*, *Sharḥ al-Lumʿah*, *al-Rasāʾil*, *al-Makāsib*, *Sharḥ al-Tajrīd*, and some specialized

jurisprudential and principles research, to a number of students exceeding sixty. Among those who were martyred are Sayyid ʿĀrif Ḥusayn al-Ḥusaynī al-Bākistānī and Shaykh Mājid al-Badrāwī.

I received *ijāzah* in the narration of ḥadīth from many sheikhs of my era from various sects and countries. I enumerated their names in the introduction of this register. Also, a number of student brothers authorized me with all that this register contains and all my rights in narration and authorization. I have failed to mention my teachers and narrators in my extensive biography that I prepared with God's help. I emigrated in the year 1400 AH in Jumādá al-Awwal to the Islamic lands of Iran and settled in the pure city of Qum, adhering to teaching alongside writing, composing, and research. I practiced editing books, selecting the authentic ancient texts from the heritage of knowledge and religion.

Index of Published Works:

1. *Ādāb al-mutaʿallimīn* (The Etiquette of Students) by the investigator Imām Naṣīr al-Dīn Muḥammad ibn Muḥammad ibn al-Ḥasan al-Ṭūsī, known as al-Khwājā (d. 672 AH), verified and authenticated in ethics. Published by the Library of the Imām of the Era School in Shīraz, Iran, in 1416 AH, 192 pages. I participated in its competition during the "Book Week" organized by the Ministry of Islamic Guidance of the Islamic Republic. It was chosen as one of the best selected works and awarded the first prize: a trip for the blessed ʿUmrah to the House of God. I received this in 1415 AH.

2. *Abū al-Ḥasan al-ʿUrayḍī, ʿAlī ibn Jaʿfar al-Ṣādiq* — Biography and scholarly activity in history and biographies, a comprehensive dissertation on the life of Sayyid ʿAlī ibn Jaʿfar, author of *al-Masāʾil*. Published in 80 pages at the beginning of the book *Māʾil ʿAlī ibn Jaʿfar*, edited by the Āl al-Bayt Foundation, published by the World Congress of Imām al-Riḍā in Mashhad, 1409 AH.

3. *Al-Aḥādīth al-Maqlūbah wa Jawābātuhā* (The Reversed Hadiths and Their Responses), nine ḥadīths presented falsely to Imām Sayyid Ḥusayn al-Burūjirdī al-Ṭabāṭabāʾī (d. 1380 AH), to which he responded in the strongest textual and chain of transmission

manner. Its translation from Persian was published along with an introduction defining the reversed ḥadīth, its methods, and objectives. Published by Dār al-Ḥadīth in Qum, 1416 AH, 17 pages, printed for the first time.

4. *Al-Arjūzah al-laṭīfah fī ʿulūm al-balāghah* (The Subtle Poem in the Sciences of Eloquence), corrected and compiled. Published under this title in *Majallat Turāthunā*, issue 4, pages 29–217, year 1, 1406 AH. It is attributed to al-Mashhadī, the author of its commentary named *Injāḥ al-maṭālib*. It has become clear to me that this poem is the *al-Manẓūmah al-Muḥibīyah* of the famous Muḥibb al-Dīn al-Ḥanafī, known as Ibn al-Shiḥnah, and we corrected this in the preface of commentary that we edited, as will be explained below.

5. *Asbāb nuzūl al-Qurʾān* (The Occasions of Revelation of the Qurʾān): Its importance, methods, proofs, and sources are among the topics of Qurʾānic sciences. An article published in *Majallat Turāthunā*, issue 1, pages 11–17, The first year, 1406 AH. It contains a detailed hadith about this, and it was printed for the second time in the introduction to *Tafsir al-Ḥibrī* (pp. 11– 163), with additions and corrections.
6. *Asmāʾ al-suwar al-Qurʾānīyah* (The Names of the Qurʾānic Surahs), in two wonderful pieces praising the Prophet, the best of creation, by al-Kanʿamī Taqī al-Dīn Ibrāhīm ibn ʿAlī (d. 905 AH), in Qurʾānic sciences and the Prophetic biography. Edited and introduced, published in *Turāthnā*, issue 28, year 7 (1412 AH), pages 192–224, with an extensive introduction including the author's biography and a list of all his works.

7. *Al-Imāmah wa al-tabṣirah min al-ḥayrah* (Imamate and Enlightenment from the Chosen), authored by the muḥaddith and faqīh Imām ʿAlī ibn al-Ḥusayn ibn Mūsá ibn Bābawayh al-Ṣadūq (d. 329 AH), edited and published by the Āl al-Bayt Foundation, Beirut (1407 AH), 204 pages. This was printed for the first time. It includes a preface titled *Imām Abū al-Ḥasan al-Qummī ibn Bābūyah wa Kitābuhu al-Imāmah wa al-Tabṣirah*. The book is among the most important works on the contemporary discussion of the occultation (*ghaybah*) of the Awaited Imām al-Mahdī, authored during the Minor Occultation.

8. *Injāḥ al-maṭālib fī al-fawz bi-al-maʾārib* (Fulfillment of Desires in Attaining Goals) A commentary on the *Manzūmah al-Muḥibbīyah* in the sciences of rhetoric, explained by the distinguished muḥaddith and scholar Shaykh Muḥammad ibn Muḥammad Riḍā al-Mashhadī al-Qummī (may God preserve him). Edited and published in *Turāthnā*, issue 25, pages 115–242, year 6 (1411 AH), with an extensive introduction including a wide ranging author biography. This was printed for the first time.

9. *Bāb man lam yarwī ʿan al-aʾimmah* (The Chapter on Those Who Did Not Narrate from the Imāms) in *Rijāl al-Ṭūsī*, in the science of ḥadīth / *ʿIlm al-Rijāl*. A study published in *Turāthnā*, issues 7–8, pages 46–149, year 2 (1407 AH), discussing the problem of contradictions in the counting of narrators in this chapter compared with their mention in other chapters, with an innovative solution never before presented.

10. *Al-Bāqiyāt al-ṣāliḥāt fī uṣūl al-dīn al-islāmī ʿalā al-madhhab al-imāmī* (The Righteous Remnants in the Principles of Islamic Religion According to the Imāmī School), authored by the Great Āyat Allāh al-ʿUẓmá Sayyid Muḥammad Hādī al-Ḥusaynī al-Khurāsānī (d. 1368 AH), published in *Turāthnā*, issue 26, pages 191–225, year 1412 AH. With a detailed introduction on the unjust fatwás issued by the Wahhābīs against many Muslims and a refutation based on conclusive proofs, exposing the sources behind these fatwás.

11. *Tārīkh Ahl al-Bayt fī al-tārīkh, Sīrat Ahl al-Bayt* (History of Ahl al-Bayt in History, Biography of Ahl al-Bayt), edited, published by the Āl al-Bayt Foundation in Qum and Beirut, 1410 AH, 228 pages. It contains personal histories of the Fourteen Infallibles in a concise form.

12. *Taḥqīq al-nuṣūṣ bayna ṣuʿūbat al-muhimmah wa khuṭurat al-Hafawāt* (Verification of Texts between the Difficulty of the Task and the Danger of Mistakes), in scholarly criticism, published in installments in *Turāthnā*: issue 9, page 227; issue 17, pages 179–208; issue 18,

pages 23–61. It critiques several books and mentions the severe mistakes found in authors' and investigators' works.

13. *Tadwīn al-sunnah am tazyīf al-sharīʿah?* (Recording the Sunnah or Falsifying the Sharīʿah?), critical article published in *Turāthnā*, issues 35–36, page 747, year 1414 AH, containing responses to the book *Tadwīn al-sunnah* by Ibrāhīm Fawzī, published by Dār al-Nāqid, London (1994).

14. *Tadwīn al-sunnah al-sharīfah* (Recording the Noble Sunnah), authored in the sciences of ḥadīth and history of ḥadīth, published by the Islamic Media Office in 1413 AH, 704 pages, including indexes on pages 573–704. It covers the permissibility of recording, its evidences, justifications for prohibition, methods of opponents, and discussions thereof.

15. *Ṭalīʿat al-muʾallifāt fī al-ḥaḍārah al-Islāmīyah* (The forefront of writings in Islamic civilization) its topic, method, and indexing. In the science of cataloguing, published in *Turāthunā*, issue 15, pages 11–175, year 11. An innovative study on the earliest compositions in Islamic civilization in the sciences of history and *ʿilm al-rijāl*.

16. *Tasmīyah man qutila maʿa al-Ḥusayn min wuldih wa ikhwatih wa shīʿatih*, narration of al-Fuḍayl ibn al-Zubayr ibn Dirham al-Rassān al-Kūfī (second century), in *al-Tārīkh wa-al-rijāl*, edited and published in *Turāthunā*, number 2, pp. 127-160, and it is the oldest text that contains the names of the martyrs of Karbalā'.

17. *Tafsīr al-Ḥibrī* (The Commentary of Ḥibrī) or "What Was Revealed of the Qur'ān Concerning ʿAlī, Commander of the Faithful," authored by the muḥaddith of the era, al-Ḥusayn ibn al-Ḥakam ibn Muslim Abī ʿAbd Allāh al-Jabrī al-Washshā' al-Kūfī (d. 281 AH). A tafsīr based on transmitted ḥadīth, edited and published by the Āl al-Bayt Foundation for Reviving Heritage, Beirut, 1408 AH. It was previously printed in Iraq in 1396 AH but not widespread.

18. *Thabt al-asānīd al-ʿawālī bi-ṭuruq al-Ǧalālī* (The Most Excellent Chains of Transmission in the Methods of al-Jalālī) in the sciences of ḥadīth.

This is my university teaching, the most direct of my methods leading to the authentication of Muhammad's community through comprehensive compilations of *ijāzāt* (licenses) to narrations and works. It relies on a new methodology in style and presentation, published in 100 pages.

19. *Jihād al-Imām al-Sajjād ʿAlī ibn al-Ḥusayn*, in history and the biography of Ahl al-Bayt. Authored and published in Qum in 1413 AH in 336 pages. Its second edition, revised and expanded, is underway. I participated with it in a written competition on the Imam and won first place in the contest organized by the Āl al-Bayt Foundation, Beirut, 1413 AH.

20. *Al-Ḥusayn: His Characteristics and Biography*, on history and biography of the Ahl al-Bayt. First printed in Kuwait by Maktabat al-Faqīh in 245 pages. Then in Qūm by Dār al-Maʿrūf in 226 pages, both in 1416 AH.

21. *Al-Ḥikāyāt* (The Stories), on the differences between the Muʿtazilah and the Shīʿah. Dictated by Shaykh al-Mufīd Muḥammad ibn Muḥammad ibn al-Nuʿmān ibn al-Muʿallim (d. 413 AH). Narrated by Sayyid al-Sharīf al-Murtaḍá ʿAlī ibn al-Ḥusayn al-Mūsawī (d. 436 AH) in *kalām* (theology), *al-Furūq* (Differences). Edited and authenticated, published in *Turāthunā*, issue 16, pages 11–164, year 4 (1409 AH). Then printed alongside the works of Shaykh al-Mufīd from the Millennium Conference commemorating his death, in Qum (1413 AH).

22. *Ḥawl nahḍat al-Ḥusayn* (On the Renaissance of al-Ḥusayn), in history and the biography of Ahl al-Bayt. First printed in the journal *Ajwibat al-masāʾil al-dīnīyah* (Answers to Religious Questions), Office of Religious Culture in Karbalāʾ, issue 1, Muḥarram, 10th cycle, year 1385 AH, 36 pages. Second edition printed in 1386 AH by the Imām al-Ṣādiq Foundation in Karbalāʾ, at al-Nuʿmān Press, Najaf, 64 pages, quarter size (*ruqʿah*).

23. *Khāṭimat Wasāʾil al-Shīʿah* by al-Ḥurr al-ʿĀmilī Muḥammad ibn al-Ḥasan (d. 1104 AH), in ḥadīth sciences and *ʿilm al-rijāl* (biographical

evaluation). Edited and published by the Āl al-Bayt Foundation in 552 pages, 1412 AH. It is volume thirty of the encyclopedia *Wasā'il al-Shī'ah*, containing the twelve benefits of *rijāl*.

24. *Al-Khulāṣah fī 'ilm al-kalām*, authored by Imām Quṭb al-Dīn al-Sabzawārī (6th century AH), on *uṣūl al-dīn*. Published in *Turāthnā*, issue 34, pages 124–216, 9th year, 1413 AH. One of the oldest complete *kalām* treatises, published for the first time based on several high quality manuscripts.

25. *Dīwān al-ijāzāt al-manẓūmah*, on ḥadīth and *'ilm al-dirāyah*. Published in *Turāthnā*, 9th year, 1413 AH, issues 35–36, pages 219–372. It contains 61 pieces of poetic *ijāzāt* from the 2nd century AH until today.

26. *Risālah Abī Ghālib al-Zurārī ilā ibn ibnihi fī dhikr Āl Aʿyān* by the early muḥaddith Aḥmad ibn Muḥammad ibn Muḥammad ibn Salmān al-Zarārī (d. 368 AH) in ḥadīth sciences and *'ilm al-rijāl*, edited and published by the Center for Islamic Studies and Research in 1411 AH. It was chosen as the best book in *'Ilm al-Rijāl* category of the Book of God Project by the Islamic Republic of Iran that year.

27. *Rasūl Allāh fī al-sīrah al-nabawīyah*, a booklet in 16 parts, printed at the Ahl al-Bayt Press in Karbalā', 1385 AH.

28. *Al-Sunnah al-nabawīyah al-sharīfah wa mawqif al-ḥukkām minhā: tadwīn wa kitābah wa naql wa tadāwul* (The Noble Prophetic Sunnah and the Rulers' Attitude Towards It: Recording, Writing, Transmission, and Circulation). Article in ḥadīth sciences and history of recording, published in *Turāthnā*, issue 22, pages 11–57, 6th year, 1411 AH. It discusses the rulers' behavior towards the noble ḥadīth and refutes their followers' justifications.

29. *Sharḥ al-bidāyah fī 'ilm al-dirāyah* by the second martyr Imām Zayn al-Dīn ibn ʿAlī al-Shāmī al-ʿĀmilī (d. 165 AH) in ḥadīth sciences, edited by Naṣr, published by al-Fayrūzābādī in Qum, 1414 AH, 160 pages.

30. *Shuhadāʾ ḥaqqan* (True Martyrs), article in history and biography of Ahl al-Bayt, published in *Dhikrayāt al-maʿṣūmīn* (Karbalāʾī Journal), issue 1, year 2, Muḥarram al-Ḥarām, 1385 AH.

31. *ʿAjālat al-maʿrifah fī uṣūl al-dīn* by Imām Shaykh Ẓuhayr al-Dīn Abī al-Faḍl Muḥammad ibn Saʿīd ibn Ḥibat Allāh al-Rāwandī (7th century AH), in *kalām* sciences, edited and published in *Turāthnā*, issue 29, pages 199–240, 7th year, 1412 AH. I prefaced it with the biography of its author and his noble lineage, highlighting its importance as one of our oldest texts of *kalām* heritage, published for the first time. The institution extracted and printed it in the *Kitāb Turāthunā* series as number 5.

32. *ʿUrūḍ al-balāʾ ʿalá al-awliyāʾ* by Āyat Allāh al-ʿUẓmā Sayyid Muḥammad Hādī al-Ḥusaynī al-Khurāsānī (d. 1368 AH), in creed and biography of Ahl al-Bayt, edited and introduced, published in *Turāthnā*, issue 37, pages 213–244, 9th year, 1414 AH. It contains twenty aspects of the afflictions upon the saints, published for the first time.

33. *ʿIlm al-aʾimmah bi-al-ghayb* (The Imāms' Knowledge of the Unseen), objections to it by casting doubt, and responses throughout history. In *al-Maqāʿid*, article published in *Turāthunā*, issue 27, pages 7–107, 9th year, 1414 AH.

34. *Firaq al-shīʿah* or *Maqālāt al-imāmīyah lil-Nawbakhtī am lil-Ashʿarī?* (The Sects of the Shīʿah or the Imāmī Articles of al-Nūbakhtī or al-Ashʿarī?), on cataloguing, article published in *Turāthunā*, issue 1, pages 29–51, 1st year, 1405 AH. A study on the attribution of the book *Firaq al-shīʿah* to al-Nawbakhtī, showing it is actually a distorted abridgment of Ashʿarī articles.

35. *Fawāt fihris al-fahārīs wa-al-ithbāt bi dhikr baʿḍ mā lil-imāmīyah min al-ijāzāt* (Strengthening the Index of Indexes and Authentication by Mentioning Some of the Imāmī Authentications). In cataloguing, published in *Turāthunā*, issue 29, pages 105–107, 7th year, 1412 AH. It limited itself to mentioning 110 authentications of the Imāmī Shīʿah.

36. A new book in *ʿIlm al-Rijāl* with a new style (in Persian), e.g., in ḥadīth sciences translated from Arabic, published in *Āyneh-ye Pazhūhesh*, issued by the Islamic Media Office, issue 6, pages 14–23, 1st year, 1410 AH. About the men of Sayyid al-Burūjirdī, expanding its origin and becoming the book *Al-Manhaj al-rijālī lil-sayyid al-Burūjirdī* (The Rijāl Method of al-Sayyid al-Burūjirdī) in manuscript.

37. *Al-Kunyah: Ḥaqīqatuhā wa mīzātuhā wa āthāruhā fī al-ḥaḍārah wa-al-ʿulūm al-islāmīyah* (The Kunyah: Its Reality and Features and Its Effect in Civilization and Islamic Sciences), in Arabic sciences and literature, published in *Turāthunā*, issue 17, pages 7–95, 4th year, 1409 AH.

38. *Mujaddidū al-madhhab wa simātuhum al-bārizah* (The Reformers of the Madhhab and Their Prominent Features), article in biographies, published in *Turāthunā*, pages 16–106, issue 28, year 1414 AH.

39. *Musnad al-Ḥibarī,* al-Muḥaddith al-Mufassir al-Ḥusayn ibn al-Ḥakam ibn Muslim Abī ʿAbd Allāh al-Ḥibarī al-Washshāʾ al-Kūfī (d. 282 AH), extracted copy with introduction and authentication in ḥadīth sciences, published in *Turāthūnā*, issues 22–33, pages 275–385, 8th year, 1413 AH.

40. *Al-Muṣṭalaḥ al-rijālī "asnada ʿanhu": mā huwa wa mā hiya qīmatuhu al-rijāliyah?* (The Terminology of Rijāl "*Asnada ʿAnhu*": What It Is and Its Rijāl Value?), in ḥadīth sciences, published in *Turāthunā*, issue 3, pages 19–154, 1st year, 1406 AH.

41. Introduction to *Lawāmiʿ al-anwār* by Sayyid al-Imām Majd al-Dīn ibn Muḥammad ibn Manṣūr al-Muʾayyadī al-Ḥasanī, in cataloguing, published as the introduction to its third volume, pages 2–14, and printed at Maktabat al-Turāth al-Islāmī, Saʿdah, Yemen, 1414 AH.

42. *Muqaddimah wa al-muqniʿ fī al-imāmah* (Introduction and the Sufficient in Imamate) by al-Lubādī `Ubayd Allāh ibn ʿAbd Allāh (5th century AH). Edited by Shaykh Shākir Shabʿ. On the importance of Imamate, its sources, and the book's features. Published as the

introduction to the book, pages 11–15, at the University of Teachers, Qum, 1414 AH. The introduction was written in Jumādá al-Ākhirah 1412 AH.

43. *Maqūlah jism lā kal-ajsām* (The Statement "A Body Unlike Bodies"), between the position of Hishām ibn al-Ḥakam and those of the rest of the people of *kalām* (theology). Article in *kalām* sciences and its history, published in *Turāthunā*, issue 19, pages 7–107, 5th year, 1410 AH. In it, I defended Hishām ibn al-Ḥakam and refuted the accusation of *tajsīm* (corporealism), proving that the statement means "a thing unlike other things" according to Hishām's terminology and what experts understand.

44. *Min adab al-duʿāʾ fī al-islām: ḍabṭuh ʿinda al-adāʾ wa-al-taḥammul wa tanzīhuh min al-laḥn wa-al-taḥrīf wa daʿwah ilá iḥyāʾih wa taḥqīq kutubih* (On the Etiquette of Supplication in Islam: Its Regulation in Performance, Endurance, Exemption from Errors and Distortions, and a Call for Its Revival and Verification of Its Books). Article in ḥadīth sciences / textual verification, published in *Turāthunā*, issue 14, pages 10–24, 4th year, 1409 AH.

45. *Al-Munṭaqá al-nafīs min durar al-qawāmīs: intikhāb wa ʿarḍ fī ʿulūm al-ḥadīth / al-Rijāl*, from the book *Qawāmīs al-rijāl wa-al-dirāyah* by the virtuous al-Darbandī (d. 1386 AH). Published in *Turāthunā*, pages 155–237, issue 24, 6th year, 1411 AH.

46. *Mawqif ahl al-kitāb min al-ḥaqq bayna al-iltizām wa-al-taṣarrufāt al-murībah* (The Position of the People of the Book Regarding the Truth: Between Commitment and Suspicious Conduct), in *kalām* sciences, doctrinal criticism. Published in the introduction of the book *Aʿājīb al-akādhīb* by Shaykh Muḥammad Jawād al-Ballāghī (d. 1352 AH), prepared by Sayyid Muḥammad ʿAlī al-Ḥakīm, pages 19–41, printed in Tammūz 1412 AH.

47. *Naẓarāt fī turāth al-Shaykh al-Mufīd* (Views on the Heritage of Shaykh al-Mufīd), a work in analytical cataloguing introducing the works of Shaykh al-Mufīd with quick readings. Published by the World

Congress for the Millennium of Shaykh al-Mufīd, 1412 AH, in *al-Maqālāt wa-al-rasā'il.*

48. *Naqd al-ḥadīth bayna al-ijtihād wa-al-taqlīd* (Criticism of Ḥadīth between Ijtihād and Taqlīd), article printed in *Turāthunā*, issues 23–32, pages 7–76, 8th year, 1413 AH, titled "A New View on the Ḥadīth of the Doctrine of the Awaited Mahdī." Printed separately for the second time (150 pages, palm-sized) under the title "The Mahdī in the Ḥadīth of the Muslims: A Fixed Reality," in 1417 AH.

49. *Al-Nukat al-khafīyah fī al-nāḍirah al-sharīfīyah* (The Hidden Subtleties in the Rare Nobilities), article in Arabic sciences and literature, published in *Turāthunā*, issue 14, pages 163–170, 4th year, 1409 AH. About the response of al-Sharīf al-Raḍī to the question "What is the accusative marker of 'Amr?" with the answer "Bughḍ 'Alī." The subtlety of this answer is explained.

50. *Al-Nukat fī muqaddimāt al-uṣūl* (Subtleties in the Introductions to the Principles), defining *kalām* terminology by Shaykh al-Mufīd Muḥammad ibn Muḥammad ibn al-Nu'mān (d. 413 AH). Edited and published in *Turāthunā*, issues 20–31, pages 445–510, 8th year, 1413 AH. And in the works of al-Mufīd, in the Millennium Conference of al-Mufīd, 1413 AH.

Praise be to God, first and last.

He has among his children:
1) Sayyid Mohsin
2) Sayyid Muḥammad Taqī

[Translator's addition: Standing at the steps of the Bāb al-Qiblah gate, looking at the tomb of Ḥusayn, the poet Adil Miyanji Musabji composed the following verses:

"I took a bus from Najaf to Karbala
and the dust followed me all the way,
like a father reaching for his son,
I took a bus from Najaf to Karbala
the Prophet's words repeating in every bump –
Husayn is from me and I am from Husayn,
I took a bus from Najaf to Karbala
and the dust followed me all the way."
See: *Abu Abdillah* – A triolet (Dec. 29, 2024).

And the following haiku at the shrine of al-ʿAbbās:

"Your name is lion,
blood of Hamzah and Ali –
I cry here too.
See: *Hadrat Abbas* – A haiku (Jan. 1, 2025)

After a lifetime of service to God, His Prophet, and his *Ahl al-Bayt*, Sayyid Muḥammad Riḍā al-Jalālī returned to his Lord on the night of Monday, the 2nd of Ramaḍān 1446 / March 3, 2025, at his home in Qum. He was buried in the holy city of Karbalāʾ on the 9th of Ramaḍān / March 7th, 2025. He is buried in a room in the main prayer hall. When facing *qiblah*, his room is the furthest to the left, near Bāb al-Rajāʾ (door #2 of the shrine complex).


Bab al-Qiblah
Tomb of Husayn
Sayyid Muhammad Rida al-Jalali is buried inside this room in the Mosque of Husayn at Karbala. Standing in the main prayer hall, facing *qiblah*, this is the furthest room in the far left corner.

The grave of Sayyid Muḥammad Riḍā al-Jalālī (door to the room, from outside).



Sayyid Muḥammad Taqī al-Jalālī, the son of Sayyid Muḥammad Riḍā al-Jalālī at the grave of his father (inside the room).

The Fourth Son of Sayyid Muḥsin al-Jalālī: Sayyid Muḥammad al-Jalālī. 1369 AH

Born in 1369 AH. According to my father's handwriting (may God have mercy on him), the text reads: "The apple of my eye, Sayyid Muḥammad, may God preserve him, was born on Tuesday, the second of Jumādī al-Akhīrah, at three o'clock at night, 1369 AH." The following translation is taken verbatim from the *Muʃam khuṭabāʾ Karbalāʾ* (Biographical Dictionary of the Preachers of Karbalāʾ), authored by Sayyid Sulaymān Āl Ṭuʿmah, Al-Balāgh Foundation, Beirut, 1419 AH, page 270:

He is Sayyid Muḥammad, son of the noble scholar Sayyid Muḥsin, son of the scholar Sayyid ʿAlī al-Ḥusaynī al-Jalālī al-Ḥāʾirī. He was born in Karbalāʾ on the 9th of Jumādá al-ākhir, 1368 AH, and grew up in a scholarly family known for knowledge and virtue. He entered the *ḥawzah* (religious seminary) where he studied *fiqh*, *uṣūl*, and Arabic language sciences under its leading figures, especially his father Sayyid Muḥsin and his brothers Sayyid Muḥammad Taqī, Sayyid Muḥammad Ḥusayn, and Sayyid Muḥammad Riḍā. He also studied with Shaykh ʿAbbās al-Ḥāʾirī, Shaykh ʿAbd al-Raḥīm al-Qummī, Shaykh ʿAbd al-Ḥasan al-Bayḍānī, Sayyid Muḥammad ʿAlī al-Baḥrānī, Sayyid Muḥammad Ṣādiq al-Mūsawī, and Sayyid Muḥammad Kāẓim al-Mūsawī. After mastering these sciences, he became one of the prominent scholars engaged in religious duties and founded the *Maktabah al-Muḥammadīyah* (the Muhammadī Library).

It is worth noting that Sayyid Muḥammad al-Jalālī was serious in continuing his intellectual activity in composition and authorship. He authored several works, most notably:

Al-Islām, ʿaqīdah wa dustūr (Islam: Doctrine and Constitution)
Ḥājatunā ilā al-tadayyun (Our Need for Religiosity)
Al-Adhān wa-al-muʾadhdhin (The Call to Prayer and the Caller)
Ḍawʾ al-riyāḍīyāt min khilāl al-fiqh al-islāmī (The Light of Mathematics Through [the Lens] of Islamic Jurisprudence)
Khayr al-athar fī aʿlām al-qarn al-rābiʿ ʿashar (The Best Record of the Notables of the Fourteenth Century)
Lamḥah ʿan shakhṣīyat al-Imām ʿAlī (A Glimpse at the Personality of Imam ʿAlī)

Shahr al-ṭāʿah wa-al-ghufrān (The Month of Obedience and Fasting)
Ṣalāt al-jamāʿah wa fawāʾid al-ṣawm (Congregational Prayer and the Benefits of Fasting)
Rijāl al-fikr wa-al-adab fī Karbalāʾ (Figures Among the Intellectuals and Literati of Karbalāʾ)
al-Ṭibb al-islāmī (Islamic Medicine)
Tārik al-ṣalāh (The One Who Leaves [Ignores] Prayer)
Ḥalq al-liḥyah (Shaving the Beard)
Ṣarf Mīr (A Biography of Ṣarf Mīr),
Sharḥ al-amthilah (Explanation of Examples)
Sharḥ al-akhbār lil-Qāḍī al-Nuʿmānī (Text Edition of *Sharḥ al-akhbār* by Qāḍī Nuʿmān),
among others.

This, if indicating anything, indicates his companionship, virtue, and his manifest diligence in making these hidden treasures accessible to the world of light for the benefit of lovers of purposeful words and Arabic letters.

He has among his children:

1. Sayyid Ḥasan
2. Sayyid Ḥaydār

The Fifth Son of Sayyid Muḥsin al-Jalālī: Muḥammad Jawād al-Jalālī 1372 AH

1372 AH — According to my father's handwriting (may God have mercy on him), the text reads: "The apple of my eye, Muḥammad Jawād, may God preserve him, was born on Tuesday, the fifth of Rabīʿ al-Thānī, at sunrise, 1372 AH."

The following translation is taken verbatim from *Al-Muntakhab min aʿlām al-fikr wa-al-Adab*, authored by Kāẓim ʿAbbūd al-Fatlāwī, Al-Mawāhib Foundation, Beirut, 1419 AH, page 437:

Sayyid Muḥammad Jawād ibn Muḥsin ibn ʿAlī al-Jalālī al-Ḥusaynī. An accomplished scholar. He was born in Karbalā' in 1372 AH and grew up there under the guidance of his virtuous scholarly father. He read preliminary sciences there, then migrated to Najaf and studied the *suṭūḥ* (intermediate levels) under Shaykh Mujtabá al-Lankarānī and Sayyid Asad Allāh al-Madanī. He then attended the advanced research lessons of Sayyid Abī al-Qāsim al-Khūʾī. He migrated with his brothers to Iran and settled in the city of Qum, where he continues his scholarly work in authorship and text editing. His teachers, from whom he received *ijāzah* (authorization), include Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm.

His works printed include text editions of:

Aḥādīth al-Mahdī from the *Musnad* Aḥmad ibn Ḥanbal
Nūr al-ḥaqīqah by al-Ḥusaynī al-ʿĀmilī
Al-Dhurrīyah al-ṭāhirah by al-Dūlābī
Tajrīd al-iʿtiqād by al-Naṣīr al-Dīn al-ʿṬūsī
Tafsīr ʿArab al-Furād by Zayd ibn ʿAlī
Al-Ṣafwah by Zayd ibn ʿAlī
Al-Qillah wa-al-Kathrah by Zayd ibn ʿAlī
Silsilat al-abrīz bi al-sanad al-ʿazīz by Abī Muḥammad al-Ḥasanī al-Balkhī
Al-Nukat al-iʿtiqādīyah by Shaykh al-Mufīd
Musnad Fāṭimah by Sayyid Ḥusayn al-Islāmī

as well as [his own authored books] *Kitāb āyat al-taṭhīr* and *Risālat Abī Ghālib al-Rāzī ilā ibn ibnih*.

He has among his children:

1. Sayyid Muḥammad Muḥsin, born 1987
2. Sayyid Muḥammad ʿAlī, born 1989
3. Sayyid Muḥammad Ḥasan, born 1993

VII

A M E R I C A



Iraq to America (via England)

40

MUḤAMMAD ʿALĪ,

MUḤAMMAD ḤASAN,

MUḤSIN,

& MARYAM

Sayyid Muḥammad Ḥusayn al-Jalālī's four surviving children:

1) His son, Sayyid Muḥammad ʿAlī, born in Najaf on Monday, 17th of Jumādá al-Thānī, 1391, just after sunrise. He was nicknamed ʿAbd al-ʿAlīm by his grandfather, Sayyid Muḥsin al-Jalālī. He is a retired professor and a physician.

2) His son, Sayyid Muḥammad Ḥasan, born in Qatar on the 2nd of Ramaḍān, 1394 AH. He researches historical linguistics, Iraqi history, and Arabic and Persian language and literature in Iraq, Iran, and the Persian Gulf in the early modern period. He teaches and lectures on Middle Eastern History, Arabic language, Persian language, Arabic and Persian manuscripts, epigraphy, and calligraphy.

3) His son, Sayyid Muḥsin, born in Chicago on the 7th of Ṣafar, 1401.

4) His daughter Sayyidah Maryam, born in Chicago on the 13th of Shaʿbān, 1404.

Most Important Sources Cited

1. *Al-Asadīyah* by Sayyid Sirāj al-Dīn Muḥammad Qāsim al-Ḥusaynī al-Mukhtārī, printed in 1393 AH in Tabrīz, with a foreword by Sayyid Shihāb al-Dīn al-Marʿashī (may his blessings endure).

2. *Al-Aṣīlī fī al-ansāb* by the scholar Sayyid Shams Allāh wa-al-Dīn Muḥammad ibn ʿAlī ibn ʿAlī al-Ḥusayn, known as al-Ṭaqtaqī al-Rasī. At the end of this book it states: The completion of the book *Baḥr al-ansāb* on Monday, the fourteenth of Muḥarram 900 AH in the Mashhad al-Riḍawī, by the pen of Tāj al-Dīn ibn Muḥammad ibn Ḥamzah ibn Zahrah al-Ḥusaynī al-Ḥalabī; copied from the manuscript of Dr. Ḥusayn ʿAlī Maḥfūẓ (may God preserve him).

3. *Al-Ansāb* by Muḥammad ibn Luṭf Allāh ibn Tāj al-Dīn, housed in the library of Kitābkhānah Āstān Quds Qom, 3591 (catalog number), measuring 535 by 17 centimeters, with 10 leaves.

4. *Anṣāb (genealogy)*, on the back of the book, its author is Ghiyāth al-Dīn Manṣūr al-Dashtakī al-Shīrāzī, who died in 938 AH, and it was authored by his father Abū al-Ṭayyib Ṭāhir. Date of writing: 873 AH. The book as I saw it in *Ansāb al-ʿarab* from Ādam to the Hāshimīs, the ʿAbbāsids, and some Fatimid caliphs. It is a manuscript.

5. *Baḥr al-ansāb*, copied by Sayyid al-Ḥasīb al-Najīb Sayyid Murād son of the late Sayyid Aḥmad al-Naqīb and written by Muḥammad ʿAlī Mūsá al-Gharawī in 1339 AH in Mashhad al-Raḍawī. It has 149 leaves.

6. *Baḥr al-ansāb* by Sayyid Rukn al-Dīn al-Mawṣilī al-ʿArājī, printed in 1385 AH in Tehran with the attention of Sayyid Maḥmūd al-Marʿashī. However, some parts of it are missing and need to be checked against the film or the original manuscript in Istanbul.

7. *Baḥr al-ansāb al-muḥīṭ* — a book on genealogy which includes *Baḥr al-ansāb* known as *al-Mushajjar al-kashshāf* by the Najafī genealogist. It has many investigations and verifications by the honorable professor

al-Sharīf al-Ḥusaynī al-Ḥalabī Ḥusayn Muḥammad al-Rifāʿī al-Najafī al-Shāfiʿī, one of the great scholars of al-Azhar University and senior staff at the Egyptian National Library in Cairo, judge at the Sharīʿah High Court of Egypt, judicial inspector at the Ministry of Justice, lawyer at the Ministry of Endowments, and president of the World Association of Ashrāf in Egypt. The collection is printed in Cairo in 1356 AH under the title: *Baḥr al-ansāb* known as *al-Mushajjar al-kashshāf li-uṣūl al-sādah al-ashrāf*, authored by the Shaykh al-Imām al-Ḥibr Sayyid Muḥammad ibn Aḥmad ibn ʿAmīd al-Dīn ʿAlī al-Ḥusaynī al-Nassābah al-Najafī.

8. *Tārīkh Samnān* by ʿAbd al-Rafīʿ Ḥaqīqat, printed in 1974 CE.

9. *Tārīkh Kashmīr al-Aʿẓamī*, authored by Muḥammad Aʿẓam Dabrah Marī Kashmīrī, corrected by Mawlā Muḥammad Shāh Ṣāḥib, the Muftī of Saʿādat and historian of Kashmir, printed 1355 AH / 1963 CE, ending with events in 1148 AH, and the portion from 1148 AH to 1206 AH completed by the Muftī Hidāyat Allāh Matū, Shaykh al- Islām.

10. *Tadhkirat al-ansāb* by Aḥmad ibn Muḥammad ibn Muhannā al-Ḥusaynī al-Nassābah, in 165 pages, endowed by Mīrzā Riḍā Khān II in 1311 AH, catalog no. 3626, Āstān Quds Mashhad al-Riḍā.

11. *Tahdhīb ḥadāʾiq al-ālbāb fī al-ānsāb* by the scholar Shaykh Abū al-Ḥasan al-Fatūnī al-ʿĀmilī, a scroll containing individual names.

12. *Dhikrá al-arbaʿīn li-faqīd al-arbaʿīn*, memorial committee, Karbalāʾ, no date.

13. *Dhikrá Āyat Allāh al-Ǧalālī*, printed by al-Adāb Press, Najaf, 1981 CE.

14. *Rijāl al-ʿAllāmah al-Ḥillī*, summary of statements by al-Ḥasan ibn Yūsuf al-ʿAllāmah al-Ḥillī, 726 AH, printed in Najaf 1381 AH.

15. *Rijāl al-Najāshī* by Abū al-ʿAbbās al-Najāshī (450 AH), al-Dawarī edition, printed in Qom 1397 AH.

16. *Riyāḍ al-ansāb wa majmaʿ al-ʿaqāb*, known as *Baḥr al-ansāb* or *Maṭlūb kull ṭālib fī ansāb Āl Abī Ṭālib*, in two volumes, authored by Mīrzā Muḥammad Ṣāḥib al-Shīrāzī, famous as *Malik al-Kītāb al-Mazāhirī*, from the descendants of Ḥabīb ibn Maẓāhir (son of Mīrzā Muḥammad Rafīʿ al-Shīrāzī, resident in Bombay). Written in 1334 AH and printed in Bombay 1335 AH. He mentioned his name and his genealogy on page 8.

17. *Ẓuhrah al-maqūl fī nasab thānī farʿay al-rasūl* by Sayyid ʿAlī ibn al-Ḥasan ibn Shadqam al-Ḥusaynī al-Nassābah, who died 1033 AH. He completed it in Rabīʿ al-Thānī 1013 AH in Madīnah al-Munawwarah as stated in the end of the manuscript. Al-ʿAllāmah al-Ḥurr al-ʿĀmilī said of it: "He was a learned, eminent, literatus, and accurate genealogist with letters of correspondence to our Shaykh al-Nahāʾī." See *Amal al-Āmal*, p. 482.

18. *Ẓawāhir al-jawāhir* by Bahāʾ al-Dīn al-Mukhtārī (d. 1140 AH), edited by Mīr Sayyid Aḥmad Rawḍānī in Iṣfahān 1379 AH.

19. *Sirāj al-ansāb* by Aḥmad ibn Muḥammad ibn ʿAbd al-Raḥmān al-Nassābah al-Jīlānī, authored in 976 AH, as mentioned in the the first edition, recalled by his student Sayyid Muḥammad Qāsim al-Sabzawārī, and published by Qāsim Sulṭān Shāh Ismāʿīl I al-Ṣafawī. The manuscript is in the library of Sayyid al-Marʿashī, among other *Asadīyah* books, with a note in his own handwriting: "Know that I narrate from my father the eminent genealogist Sharīf Āl al-Rasūl, Ḥujjat al-Islām Sayyid Maḥmūd Shams al-Dīn al-Marʿashī al-Najafī, who died in 1338 AH, from his teachers, until you reach the Mīr Muḥammad Qāsim mentioned, who is from the author. And know that God granted me success by the blessing of intercession through my master and mistress Fāṭimah al-Warʿah, daughter of al-Imām Mūsá ibn Jaʿfar, to transcribe this copy from the original in the handwriting of the eminent genealogist Sayyid ʿAbd al-Wāsiʿ al-Ḥasanī al-Nassābah. There were some mistakes in it, which I corrected as much as possible. Know that the aforementioned Mīr Muḥammad Qāsim al-ʿUbaydilī extensively quoted from this book in his *al-Asadīyah fī al-abnāʾ al-ʿalawīyah* and in his annotations on *al-ʿUmdah*, so it should be reviewed there. Hoping for the grace of my

Lord, I am the humble servant, Abū al-Maʿālī Shihāb al-Dīn al-Marʿashī al-Najafī, in the year 1396 AH in the town of Qum."

20. *Ṭabaqāt aʿlām al-shīʿah* by Shaykh Āghā Buzurg al-Ṭahrānī (may his shadow last), Najaf edition.

21. *Al-Ẕalīlah fī ansāb al-ʿawāʾil al-jalīlah* by Shaykh Āghā Buzurg al-Ṭahrānī, author of *al-Dharīʿah*, Najaf.

22. *ʿUqūd al-tamāʾim fī ansāb Banī Hāshim* by Sayyid ʿAbd al-Razzāq Kammūnah. I benefited from the original manuscript he possessed and he kindly permitted me to use it, and he was most gracious with me, may God bless him and give him goodness.

23. *ʿUmdat al-ṭālib fī ansāb Āl Abī Ṭālib* by the famous genealogist Sayyid Jamāl al-Dīn Aḥmad ibn ʿAlī al-Ḥasanī, known as Ibn ʿAnbah, who died in 828 AH. He was among the greatest Imāmī scholars. He studied under Sayyid Abū Maʿīyah for twelve years in jurisprudence, ḥadīth, genealogy, literature, and composition. This is one of the most important and reliable books on genealogy in our possession. It was printed in lithograph multiple times in India with errors, once in 1358 AH in Najaf al-Ashraf, and again in 1380 AH with excellent editing, and this edition is the reliable one. Both printings were from al-Ḥaydarīyah Press in Najaf al-Ashraf.

24. *Ghāyat al-ikhtiṣār fī al-buyūt al-ʿAlawīyah al-maḥfūẓah min al-ghubār* by Tāj al-Dīn ibn Muḥammad ibn Zahrah al-Ḥalabī (died 753 AH), edited by Sayyid Muḥammad Ṣādiq Baḥr al-ʿUlūm, Najaf edition 1383 AH.

25. *Al-Fakhrī fī al-nasab* by Shihāb al-Dīn published under the name Abū ʿAbd Allāh Muḥammad ibn ʿUmar ibn al-Ḥusayn al-Rāzī, Baghdad, 598 AH and 623 AH editions, as on pages 87 and 98 respectively. Authored by Ismāʿīl known as Abū Ṭālib al-Nassābah ibn al-Ḥusayn ibn Muḥammad ibn al-Muḥsin, attributed to Muḥammad al-Dībāj son of al-Imām al-Ṣādiq. Manuscript dated 862 AH. Sayyid Shihāb al-Dīn.

26. *Lubāb al-ansāb*, Dār al-Tablīgh al-Islāmī, unnumbered manuscript, written by the author Malik al-Sādāt Naqīb al-Nuqabā' Abū al-Ḥasan ʿAlī ibn Muḥammad ibn ʿAlī al-ʿAlawī. Its introduction is useful and clear regarding the books and includes the titles of the ʿAlawī families and their lines of genealogy. Manuscript dated 1243 AH, in the handwriting of Muḥammad Ṣādiq al-Tūsarkānī.

27. *Lubāb al-ansāb* by Abū al-Ḥasan ʿAlī ibn Zayd al-Bayhaqī, a photocopy manuscript in the public library of Imām Amīr al-Muʾminīn in Najaf, not yet numbered.

28. *Majālis al-muʾminīn* by Sayyid Nūr Allāh al-Marʿashī (d. 1099 AH), 1268 AH edition.

29. *Al-Majdī fī ansāb al-Ṭālibiīyīn* by ʿAlī ibn Abī al-Ghanā'im al-ʿAlawī al-ʿUmarī (d. 444 AH), edited by Dr. Aḥmad al-Mahdawī al-Dāmghānī, 1st edition, al-Marʿashī Press, Qum, 1409 AH.

30. *Miḥnat fī al-firdaws* by Nūr al-Dīn Dāwūd, al-Maʿārif Press, Baghdad, 1369 AH / 1950 CE.

31. *Mukhtaṣar al-balad al-amīn fī ansāb al-ʿitrah al-akrāmīn* by Sayyid Jaʿfar al-ʿArājī, I saw it in the library of Dr. Ḥusayn ʿAlī Maḥfūẓ in al-Kāẓimīyah.

This is an English translation and edition of Sayyid Muhammad Husayn al-Husaynī al-Jalālī's *Ǧawāhir al-laʾāli fī silsilat Āl al-Ǧalālī*, which traces the history of the Jalālī family generation by generation back to the Prophet Muḥammad. The English edition contains additional sections on Abraham, Muḥammad, and the first three generations after Muḥammad. Also in the English edition are maps of regional migrations and images of the shrines, mosques, and burial sites of some of the most important figures mentioned. This volume makes available to the English reader for the first time the genealogical history and literary contributions of this respected scholarly family.

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